The Churchman.

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Poetry.

For the Churchman.

A PENITENTIAL USE OF THE LORD'S PRAYER

No. VI.—"FORGIVE US OUR TRESPASSES AS WE FORGIVE THOSE WHO TRESPASS AGAINST US."

Contrite we come to Thee, our God,
And plead by His atoning Blood
Who bore the anguish of the Garden,
For purer life ; for gentler mood ;
For charity and pardon.

By all the change which grief begins;
By all the penitence which wins
The grace that bids us love our brother,
Teach us, as Thou forgivest sins,
So to forgive each other.

Take from us every angry thought,
And wish of hate or malice wrought:
Destroy our wrath at small vexations,
And give instead the mercy bought
By Jesu's toil and patience.

Grant us that charity which paves
The road that leads to Him who saves;
That love which gaineth His Atonement:
And wash us in the stream which laves
The seat of Thine enthronement.*

Forgive as we forgive : and o'er
Our spirits breathe that guiding lore
Of life befitting those who cherish
A hope of that eternal shore
Whose flowers can never perish.

Hyde Park, 1846. ACOLYTIS.

THE FORM OF CONSECRATION.†

Let us now attend to the form of Consecration handed down to us by these Liturgies, in order to ascertain how that was performed in the earliest times by the Church. In the three Eastern Liturgies, respectively termed St. James's, St. Mark's, and St. John's, there is a most harmonious agreement in the process of Consecration, proceeding by three steps in the following order, which we cannot doubt were framed originally by the apostles, to effect the important purpose of the rite, and that they were taught by them to their respective and widely separated converts, according to what St. Paul says to the Corinthians, after giving an account of the institution of the Eucharist by our Lord, and many instructions as to the preparation for it, and the manner of receiving it, as well as the benefits to be derived from it, when he concludes, "and the rest I will set in order when I come."‡

The order is this (after a thanksgiving to God for his benefits to mankind, especially the incarnation and death of our Saviour): 1. There is the rehearsal of the words of the original institution, containing the priest's authority to celebrate the solemn office, and by pronouncing over them the words of Christ, This is my Body, This is my Blood, to set apart the elements as the representatives of the Body and Blood which was broken and shed for the sins of the world.

2. A solemn oblation or offering of these instituted memorials in sacrifice to God the Father, commemorative of his Son's death and passion, and deriving all its efficacy from that sacrifice on the cross, which is alone expiatory in itself, and pleasing to God for its own sake.

3. Prayer for His acceptance and blessing upon the bread and wine, by his Holy Spirit sanctifying them through his Divine power, so as to make them spiritually the life-giving Body and Blood of Christ, and the means of conveying to well-disposed receivers all the benefits purchased thereby for mankind—pardon, grace, and life eternal.

When St. Augustine is commenting on the passage (1 Tim. ii. 1.) in which St. Paul distinguishes between supplications, prayers, intercessions, and giving of thanks, he finds them all in this Holy Office, and assigns to each its appropriate place in it. He observes :—

"I chuse rather that in these words we understand this, with the whole or nearly the whole Church, that we consider *supplications* said, those which we make in the celebration of the mysteries (sacramentorum) before that which is on the Lord's table begins to be blessed: *prayers* when it is blessed and sanctified, and is broken for distribution, which whole act of petition almost every Church concludes with the Lord's Prayer * * * But *intercessions*, or, as your manuscripts (codices) have it, entreaties (postulationes) are made when the people is blessed; for then the priests, in their character of advocates, present their flock by the imposition of hands to the Power most full of mercy. All which being finished, and the 'so great sacrament' having been participated, *giving of thanks* concludes all, as the Apostle recommended in the last place in these very words."

But in St. Peter's, or the Roman Liturgy, this order is departed from, and it is singular that it should disarrange what seems the natural process of the consecration, so that what is equivalent to the Eastern invocation was removed from the conclusion to the commencement of the service ; while what was in fact, and according to the order in all the others, the first part of the consecration was put last ; which, as we shall find, has led to engrafting upon it the grievous error of transubstantiation. The words of institution, are recited between these two portions, instead of commencing the form as in the others.

As it is in the important Prayer of Consecration that our Office is held by many persons to differ essentially from that used by the Church of England, so as to justify Episcopalians in this country in separating from our Church, and moreover, as the charge of a Romish tendency is mainly founded on this, I can only expose the absurdity of this accusation by pointing to the Eastern Liturgies as the prototype of ours, and that any difference existing between ours and the English, not in doctrine, however, but in form only, arises solely from the English Reformers having followed the Roman, and less correct Liturgy, rather than the Eastern ones, in their revision of the Eucharistic Office. To establish this, I must give the words of each, with which our own and the English Office may be at once compared.

The Prayer of Consecration, in the Liturgy of St. James, I take from our own Bishop Rattray's edition, the others I copy from Dr. Brett, compared, however, with the originals. In St. James's, upon the model of which, it will be seen afterwards, ours has been framed, it is thus:—

"And when the hour was come, that He who had no sin was to suffer a voluntary and life-giving death upon the cross for us sinners, in the same night that he was betrayed, or rather offered up himself for the life and salvation of the world, taking bread into his holy and immaculate hands, looking up to Heaven, and presenting it to Thee his God and Father, he gave thanks, sanctified and brake it, and gave it to his disciples saying, Take, eat, This is my Body which is broken and given for you, for the remission of sins.

"In like manner, after Supper, He took the cup, and having mixed it of wine and water, He gave thanks, sanctified, and blessed it, and gave it to his disciples, saying, Drink ye all of this: This is my Blood of the New Testament, which is shed and given for you, and many, for the remission of sins. Do this in remembrance of me."

Thus, with the rehearsal of the words of Institution, the form of consecration commences. The bread and wine are thereby separated and set apart from all common use, and taken as the figures and symbols, by Christ's institution and authority, of his Body and Blood.

Then the Liturgy proceeds to offer the Christian sacrifice of bread and wine—not as bread and wine, but as the representative Body and Blood of Christ, in these words :—

"Wherefore, in commemoration of his life-giving passion, salutary cross, death, burial, and resurrection from the dead on the third day, his ascension into heaven, and sitting at the right hand of Thee his God and Father; and his second glorious and terrible advent, *The Oblation.* when he shall come with glory to judge the quick and the dead, and shall render to every one according to his works, We sinners offer to Thee, O Lord, this tremendous and unbloody sacrifice, beseeching Thee that Thou wouldst not deal with us after our sins, nor reward us after our iniquities; but according to thy clemency and ineffable love to mankind, overlooking and blotting out the handwriting that is against us thy servants, wouldst grant us thy heavenly and eterual gifts, for thy people and thy Church make their supplications before Thee."

These are the oblatory words by which the Eucharistic Sacrifice is offered and presented to the Father, as the memorial of the infinitely meritorious passion and death of his Son. This is the second step in the Consecration, by which the elements are still further sanctified as being presented and given to God, and made his in an especial manner; and the Office proceeds to beg his acceptance of, and his divine blessing upon them, thereby imparting to them their highest degree of consecration.

Hear what St. Cyprian says about this portion of the rite :—

"But if it is unlawful to break even the least of the Lord's commandments, how much more to infringe those so great, so weighty, so concerning the very Sacrament of the Lord's Passion and our redemption, or, by human tradition, to change it into something else than was divinely appointed! For if Jesus Christ, our Lord and God, is himself the great High Priest of God the Father, and first offered himself a sacrifice to the Father, and commanded this to be done in remembrance of himself, surely that priest truly acts in Christ's stead who imitates that which Christ did, and *he then offers* a true and full sacrifice in the Church to God the Father when he begins *to offer it* according as he sees Christ himself offered it."†

After this the Office thus proceeds :—

"Have mercy upon us, O Lord God, Almighty Father, have mercy according to Thy great mercy, and send down Thy Holy Spirit upon us, and upon these *The Invocation.* Gifts which are here set before Thee, that by His descent upon them, He may make this bread the holy Body of Thy Christ, and this cup the precious Blood of Thy Christ, that they may be to all who partake of them, for remission of sins, and for life everlasting, for the sanctification of soul and body, for bringing forth the fruit of good works."

The propriety of such a prayer as this is most obvious. That bread and wine, which have no natural virtue for that purpose, may be the means of conveying such inestimable benefits as are here prayed for, they must have a supernatural virtue communicated to them by the Holy Ghost, the Sanctifier—the Author of all benediction and grace. Accordingly, when St. Cyril is describing the order of administering the Holy Communion,‡ which shows us that the very words we use now were used by the Church in his day, and having desired us to hold fast these traditions unspotted, and so to keep ourselves free from offence, he then mentions the Trisagium, and adds:—

"Thus having sanctified ourselves by these spiritual hymns, we *call upon* the merciful God *to send forth His Holy Spirit* upon the gifts lying before Him; that He may make the bread the Body of Christ, and the wine the Blood of Christ; for whatsoever the Holy Ghost has touched is sanctified and changed."

By the almighty power of the Holy Spirit, thus invoked, those elements, without any change of their substance, become the Body and Blood of Christ, in spirit and power, to all intents and purposes of grace and glory.

The other two primary Eastern Liturgies are similar in all respects to the above, and as it is so important to impress upon our minds the primitive Form of Consecration as the warrant of our own, I proceed to show that, in both, after the commemoration of our Lord's words in the Institution, the Oblation and Invocation follow in due order. I subjoin that part of the Office from each, preceded, as they are, by the recitation of the words of Institution. In that of St. Mark, the Oblation is thus :—

"Showing forth therefore, O Lord Almighty, Heavenly King, the death of thine only begotten Son, our Lord, our God and Saviour, Jesus Christ, and confessing His blessed Resurrectien from the dead on the third day, His ascension into Heaven, and His session at the right hand of Thee his God and Father, and also looking for His second terrible and dreadful appearance, when hes hall come to judge both the quick and dead in righteousness, and to render to every man according to his works. *The Oblation.* We, O Lord, have set before Thee thine own out of Thine own gifts; and we pray and beseech Thee, O Thou lover of mankind, to send down from Thy Holy Heaven, the habitation of thy dwelling, from thine infinite bosom, the Paraclete, the Spirit of truth, the Holy One, the Lord, the Giver of life, who spake in the Law, in the Prophets, and in the Apostles, who is everywhere, and fills all things; sanctifying whom he pleases, not ministerially, but according to his own will; simple in nature, but various in operation; the fountain of all divine graces; consubstantial with Thee, proceeding from Thee, and sitting with Thee on the throne, together with Thy Son, our Lord, our God, and Saviour, Jesus Christ.

"*The Invocation.* Send down thine Holy Spirit upon us, and upon these loaves and these cups, that the Almighty God may sanctify and thoroughly consecrate them, making the Bread the Body, and the cup the Blood of the New Testament of our Lord himself, our God and Saviour, and supreme King Jesus Christ, that they may be to us who partake of them the means of faith, sobriety, health, temperance, sanctification, the renewing of our soul, body, and spirit; the communion of the blessedness of eternal life and immortality; the glorifying of Thy holy name, and the remission of sins."

In St. John's Liturgy this portion of the Office stands thus, after the words of Institution :—

"*The Oblation.* We, O Lord, observing these thy gifts and precepts, lay upon thine Altar the sacrifices of bread and wine, beseeching the most bounteous goodness of Thy mercy, that the Holy and Undivided Trinity may sanctify these Hosts (*Hostias*, Sacrifices,) by the same Spirit through which uncorrupt virginity conceived *The Invocation.* Thee in the flesh; that when it has been received by us, not with less fear than veneration, whatsoever dwells in us contrary to the good of the soul may die, and whatever dies may never rise again."

This was used in Spain on the festival of Christmas. The following was used in the French Church, also on a feast day :—

"*The Oblation.* We, therefore, observing these commandments, offer unto Thee the holy gifts of our salvation, beseeching Thee that Thou wouldst vouchsafe to send Thy Holy Spirit upon these solemn mysteries, that they may become to us a true Eucharist, in the name of Thee, and of Thy Son, and of the Holy Spirit, by *The Invocation.* the transformation of the Body and Blood of our Lord Jesus Christ, Thine only begotten Son, that they may confer eternal life, and an everlasting kingdom, on us who are going to eat and drink of them."

In these Liturgies the identity of doctrine, the uniformity of order in the steps of consecration, and the variety of expression are alike conspicuous.

The form in St. Peter's Liturgy used in the Church of Rome at present is somewhat different, as already observed, in the order, besides that the Invocation is not so precisely expressed as in the others; but what is also remarkable, being ancient and framed before the notion of Purgatory or the doctrine of Transubstantiation were thought of, and as it has not been changed since it was revised by Gregory the Great, who lived at the end of the sixth century, it contains no allusion whatever to these corruptions, which are only to be found in the Rubrics. The form is thus :—

"Therefore, O Lord, we beseech Thee graciously to accept this oblation of the bounden service of us and of thy whole family. Dispose our days in peace, and command us to be delivered from eternal damnation, and to be numbered in the congregation of thine elect, through Jesus Christ our Lord. Amen.

"*The Invocation.* Which oblation do Thou, O God, we beseech Thee, vouchsafe to render, in all respects, blessed, approved, effectual, reasonable, and acceptable; that it may be made unto us the Body and Blood of Thy most beloved Son our Lord Jesus Christ."

Then follows the commemoration of the words of Institution, after which it thus proceeds :

"Wherefore, O Lord, we thy servants and also thy holy people, having in remembrance both the blessed passion of the same, thy Son Christ our Lord, as also his resurrection from the dead, and likewise His triumphant ascension into the Heavens, *The Oblation.* offer unto Thy glorious Majesty, of thine own gifts and presents, a pure Host (*Hostia*, a sacrifice,) a holy Host, an immaculate Host, the holy bread of eternal life, and the cup of everlasting salvation.

"Upon which vouchsafe to look with a propitious and serene countenance, and accept them, as Thou wert pleased graciously to accept the gifts of thy righteous servant Abel, the sacrifice of our Patriarch Abraham, and the holy sacrifice, the immaculate Host which thy high priest Melchisedek offered to Thee.

"We humbly beseech Thee, O Almighty God, command these things to be carried by the hands of Thy Holy Angels unto Thy High Altar, in the presence of Thy Divine Majesty, that as many of us as by participation of this Altar, shall receive the most sacred Body and Blood of Thy Son, may be replenished with all heavenly benediction and grace, through the same Christ our Lord."

Thus it appears that in every one of the four primary Liturgies, according to which all others have been framed, there is a prayer or petition to God the Father, that he would bless and sanctify the bread and cup, that they might become the Body and Blood of Christ, which should be indeed profitable to our salvation, implying something more than a mere commemoration, even the communion of the Body and Blood; and as it was the belief of the Church that all spiritual blessings are the operation of the Holy Spirit, He is expressly mentioned and invoked in the three Eastern Liturgies, while this is left to be implied in the Roman. In all of them also, except in that used at Rome, we have found this prayer to follow the words of Institution, as well as the Oblation and thankful remembrance of Christ's death; and this seems the more natural order, as the consecration is completed and perfected by the descent of the Holy Spirit on the bread and wine, by which descent they receive their quickening and life-giving virtue, without which they could not profit. But the prayer for God's blessing on the elements in the Roman form precedes even the words of Institution.

It must never be forgotten, however, that how or to what extent the Holy Spirit operates on the bread and wine, I neither attempt nor can explain, because it is beyond our capacity to conceive, and has nowhere been revealed to us, nor taught by the disciples of our Lord. It is only the practice of the early Church, as deduced from the various Formularies which have come down to us, that I undertake to bring under your notice, as the fitting guide for ourselves to follow.

I may notice, in passing, that all the Liturgies do not express the words with which the distribution of the consecrated bread and wine to the communicants took place; but, wherever it is mentioned, and it is mentioned in a good many, it is in these words, or words equivalent, "The Body of Christ," and he that receives, answers, Amen, which is understood to imply this is true; and then the deacon follows with the cup, and gives it, saying, "The Blood of Christ, the cup of life," and he that drinks it answers Amen. And so they remain in the Eastern Liturges.

"A change as to this took place in the Roman form in the time of Gregory the Great. The ancient form of delivery had been changed into a prayer. 'The Body of our Lord Jesus Christ preserve thy soul;' to which the party receiving answered "Amen;" but this was not the original design of the form."*

The corruptions introduced by the Church of Rome into the doctrine and practice of that Church led to the Reformation of the 16th century, and the Liturgy of the Church alike required a reform. It appears that, during the Popish times, the Liturgies of England,—for more than one was used in different dioceses, as in York, Sarum, Lincoln, &c.,—were formed on the model of that of Rome. The advice of Gregory the Great, when he sent St. Augustine to convert the Saxons, had not been followed; for he advised him in framing a Liturgy for them, not to confine himself to that of Rome, but, if he found any that may be more acceptable to God, whether in the Church of Rome or that of the Gauls, or any other, he should carefully select it, and instil what he may have collected into the Church of the English newly converted to the faith.† Had this advice been followed, St. Augustine would have found at that time in the Gallic Church, the Liturgy of St. John, framed, as we have seen, exactly on the primitive Oriental model, with the various steps in the prayer of Consecration according to the order already explained. This had been brought from Ephesus by Irenæus, who was consecrated Bishop of Lyons. But St. Augustine, unfortunately, preferred copying that which he had been accustomed to at Rome, which accordingly, in this portion of the service, was the model of the Mass Book used in England, as well as of the Reformed Liturgy adopted by the English Church on the Reformation; and, as has been seen, this is a less correct Order than the other would have been; we shall also see that this preference of the Romish Liturgy has been one chief cause of the difference between our Office and the English one.

I may notice, in passing, that in Scotland, also, different Breviaries were used in different dioceses. The same was and is the case in France; and, even in Italy, the Office used at Milan was different from that at Rome. Hence, uniformity of Office in a Church was never held a requisite, it never affected the unity of the Church. That our Church, therefore, should use both the English and the Scottish Communion Office is in no respect unusual nor liable to objection.

The remarkable fact has already been noticed that the Canon of the Mass had not been altered to suit the two great doctrinal errors of Transubstantiation and Purgatory, and it was only by the introduction of new Rubrics that the ancient Formularies had been made to suit modern opinions, and to carry out the new interpretation put upon them. There was, therefore, less to change in this portion of the Roman Liturgy than might have been anticipated; little more was necessary than to withdraw the modern Rubrics. It was to be expected, then, that the Roman Liturgy would be followed in the review by the Church of England, rather than the less known Liturgies of the Eastern Church: at the same time, it was not unadvisable to make the Invocation of the Holy Spirit more explicit than it was in the Roman Liturgy, even although it still occupied the same place in the prayer of Consecration.

Accordingly, in the First Service Book of Edward VI. in 1549, this was done, and it stands thus :—

"O God, Heavenly Father, which of thy tender mercy didst give thine only son, Jesus Christ, to suffer death upon the Cross for our redemption; who made there (by his one oblation once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to celebrate, a perpetual memory of that his precious death until his coming again: Hear us (O merciful Father) we beseech Thee; and with thy holy Spirit and Word vouchsafe to bless and sanctify these thy gifts and creatures of bread *The Invocation.* and wine, that they may be unto us the Body and Blood of thy most dearly beloved Son Jesus Christ; who, in the same night in which he was betrayed, took bread, and when he had blessed and given thanks, he brake it, and gave it to his disciples, saying: Take eat, This is my Body which is given for you: do this in remembrance of me.

"Likewise, after Supper, be took the cup, and, when he had given thanks, he gave it to them saying, drink ye all of this; for this is my Blood of the New Testament which is shed for you, and for many, for the remission of sins: do this, as often as ye drink it, in remembrance of me.

"Wherefore, O Lord and Heavenly Father, according to the institution of thy dearly beloved Son, our Saviour Jesus Christ, we thy humble servants do celebrate and make here before thy Divine Ma- *The Oblation.* jesty, with these thy holy gifts, the memorial which thy Son hath willed us to make, having in remembrance his blessed passion, mighty resurrection, and glorious ascension, rendering unto Thee most hearty thanks for the innumerable benefits procured unto us by the same, entirely desiring thy Fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching Thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his Blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion," &c.

The bread was distributed as the Body of our Lord with these words—"The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life;" and when the wine is given, the minister says—"The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life."

* "And he showed me a pure river of water of life, clear as crystal proceeding out of the Throne of God and of the Lamb."—*Apocalypse* xxii. 1.

† Address to the members of the Episcopal Church in Scotland. By a Layman.

‡ 1 Cor. xi. 34.

* August. Op. Ep., 149, sec. 16, Paulino.

† St. Cyprian, Ep. 63, sec. 11. Oxfd. Transl. 1844.

‡ Catech. Lect. xxiii. 6, 7. Oxfd. Transl., 1838.

* Palmer, v. i., p. 152.

† Greg. Op. tom 2, referred to by Bishop Jolly.

From the English Churchman.

Amongst the charges brought against the Church of England, whereby she is to be proved no Branch of the Catholic Church, and among the reasons for which her sons should prove faithless to her, and turn their backs, or rather lift up their heads against her, one of those most frequently urged, and put forward with greatest vehemence, and we may say felt most strongly, is her subjection to the State. It seems to be a real grievance that the spiritual power should be trampled on by the temporal, as it is in these Realms. One of the main points in the argument is the appointment of Bishops by the Crown, though nominally resting in the Chapter. It is urged that that cannot be the true Church wherein such an abuse is endured. If it be not enough in itself to condemn her, it is a strong presumption that she is not built on the One Foundation.

This point was powerfully brought forward by Mr. Ward in his "Ideal of a Christian Church;" where he is, as all the world knows, contrasting the Church of England with the Church of Rome. So decisive does he think his argument to be, that he comes to the conclusion, "In the matter of Church government it is impossible to discover the faintest resemblance between the existing and the ancient system." Of course we have only to look to his "Ideal" Church, and we shall see in her a perfect Model in this particular. What then must be our astonishment to find that in this very Church, this same fearful abuse is most triumphant? And that too in the greatest case of all. Albeit the Pope can appoint Bishops uncontrolled, let it be known that the appointment of the Pope himself, is subject to a secular Veto!! The Pope himself, the Vicar of Christ, the only living centre of Unity, the representative of Christ upon earth, the earthly source of *all* blessings to the visible Church, "*Rex cœli, et terræ, et infernorum*," before whom all knees are to be bowed on earth, whose word is but the expression of the mind of God, as the devotees of the See of Rome would have us believe; he, though nominally elected by the College of Cardinals, cannot be seated in the Chair of St. Peter, without the consent of certain foreign Courts!! Is this purity of Election? Is this the Election of the Holy Ghost? Is the will of Infidel France, of degraded Spain, of weak Portugal, or secular Austria, is the will of the ruling powers in these kingdoms, the will of God? Is the whim of these monarchs the Spirit of God, or is it by consulting them that the Church of Rome believes she can arrive at His decision? Plainly not; so her own members feel; so they hesitate not to state. They feel, as we must feel, that it is only the oppression of the spiritual by the temporal power, it is because the Church (to quote the words of the *Tablet*) "the Church is not free: her hands are in manacles: she has fallen into the grasp of cruel heresies who are her enemies. Even now they hover about her and obstruct the freedom of her action; deny her that privilege which in England every dissenting sect enjoys." Can it be so? Can it be, that the "Ideal" Church, which wears so plainly in her face the mark of her Divine Origin, that she should at the same time wear the manacles of an earthly tyrant?!

Now we beg our readers clearly to understand that we allude to this sad degradation of the See of Rome, not from any spite, nor from any feeling of triumph, nor desire to enlarge upon her fallen state; but simply in self-defence. For from this it appears plain, that in the opinion of all Romanists, the Church may be oppressed, trampled on, bound by the secular power, and yet be the true Church. *Ergo:* it is no proof that the Church of England is not Catholic, that she is in this condition. We say also to Mr. Ward and his fellows, what have you gained in this point by your secession? You have gone from a Church which you say is left half dead, stripped of its raiment and wounded by State robbers; and instead of holding out a helping hand, you have passed by on the other side. But whither have you gone? To a Church which lays claim to higher gifts than does the Church of England, to gifts which we do not believe are given by God to man. And you find this very Church, in the exercise of its highest function, the appointment of its chief bishop, "held in chains." See then, see the vanity of those reasons, urged with such warmth and violence against many of our weak brethren. We beg our readers, if any of their friends are wavering, "straggling in the direction of Rome," and urged by this argument of State interference, to let them know, and make them weigh well this important fact. We are even told, (see *Eng. Churchman*, June 18, 1846,) in a letter quoted from a French paper, that a foreign Ambassador tells the Sacred College that "prudence requires the choice to be agreed upon, *even before the opening of the Conclave*," although, be it remembered, it is in this solemn Conclave that the Holy Ghost, whom they invoke in the "Veni Creator," on entering it, is to guide their counsels. All that we say is, if this be consistent with the Roman Church being the True Church, away with the argument that ours is *not* the True Church or a Branch of it, because such things happen among us. Let not ignorant souls be any longer entrapped by such specious statements, or rather by stating the truth respecting the Church of England, and withholding the parallel truth in the Church of Rome. The Church of Rome may possess a splendid theory, but as a fact, she is grievously deficient in practice, and weighed down, her own children themselves being judges, with practical corruptions. Let those who have gone out from us to her, open their eyes and look around them, and honestly say, whether it be not so, if they *dare* to speak the truth!

In the world, no man liveth or worketh for himself alone; but every tradesman, mechanic, husbandmen, &c., contributeth his labor and his skill towards supplying the different exigencies of the public, and rendering society comfortable. So ought it to be among Christians in the Church, which is a body composed of many members, and requireth that each member should perform its proper office for the benefit of the whole.—*Bp. Horne*.

Perseverence to the end is the crowning gift of God, and given to all who pray for it, to none perhaps who do not pray for it. Again and again we begin well, but again and again after a time we grow weary, or other imagined duties or employments interfere, and we lay aside what we had well begun, and found good to our souls, not because it ceased to be so, but because we, had not bound our unstable souls fast unto Hime the Unchangeable, by constant prayer for perse-, verance. Pray God then daily to "strengthen the things which He hath wrought in you;" pray Him daily, in whose "hands are the issues of death," to be your "guide" unto and "over death."—*Pusey*.

That we may be thus [as meant by our Lord in St. John iii. 5.] born of the Spirit, we must be born also of water; not as if there was any virtue in water, whereby it could regenerate us; but because this is the rite or ordinance appointed by Christ, wherein He regenerates by His Holy Spirit: our regeneration is wholly the act of the Spirit of Christ. But there must be something done on our part in order to it, and something that is instituted and ordained by Divine authority, which in the Old Testament was circumcision; in the New, baptism or washing with water; the easiest that could be invented, and the most proper to signify His cleansing and regenerating us by His Holy Spirit. And since this is instituted by Christ Himself, as we cannot be born of water without the Spirit, so neither can we in an ordinary way, be born of the Spirit without water, used or applied in obedience and conformity to His institution. Christ has joined them together, and it is not in our power to separate them. He that would be born of the Spirit, must be born of water also.—*Bp. Beveridge*.

Communications.

For the Churchman.

CHANCEL ARRANGEMENTS.—NO. 1.

Mr. Editor,—The necessity of a distinct and spacious chancel to a parish church is now beginning to be generally admitted. The true meaning of "a chancel" is also in very many quarters discerned. It no longer means a small part (whether square octagonal, segmental, or "serpentine" in outline) of an oblong building, railed off and crowded with monstrous erections of pine boards. A better and more advanced state of Ecclesiological knowledge has been reached. Chancels are understood to mean buildings distinct in construction from the nave, having their own walls and roofs both lower than those of the nave, and thus distinguished from it externally; distinguished also internally by an arch at the separation, and an elevation of one or more steps according to the size of the church. Let us suppose, then, a chancel correct in proportion and construction,—the question arises, how it is to be fitted and furnished internally?

We suppose, then, a chancel of one-third the length of the nave, narrower and inferior in height. It has at least one step, say of six inches in depth, at the chancel-arch, and beyond this three more* of eighteen inches in breadth, the highest leaving a space of at least six feet to the end wall. A door communicates with the vestry on the north side. It is desirable also to have a Priest's door on the south side.

The flooring should be determined by the material used in the church. If the church be of stone the pavement as well as walls and arch should be the same. If of brick, a stone floor may also be used. But here is the difficulty with many, in imagining that a stone floor implies black and white marble, whereas this is *not* proper in a Pointed Church. The contrast in color is merely glaring, not rich. What are called Encaustic Tiles, and are extensively used in England, would doubtless be the most appropriate. But there is little chance of seeing them here for some time. Good substantial flagging-stone is the alternative. Of course they may be smoothed to any practicable extent. But the very roughest specimen would be preferable to carpeting. These remarks apply not only to the chancel but to the whole area of the church.

In a wood church the flooring should be of wood,—stout and clean oak plank. To carpet it is objectionable: churches should not look like drawing-rooms.

The rails should be at the top of the ascent by which the chancel is reached, *i. e.* under the arch. Their height is to be determined by convenience. Oak is the usual material in all churches.

The altar should stand lengthwise under the East window. A comparison of the remains of original altars has led the proportions of length: width : : 2 : 1, to be recommended. Sometimes a greater length occurs;—*e. g. Forthampton*, Gloucestershire, length 5 feet 3 1-2 inches, breadth 2 feet 3 inches. The height of this specimen is 2 feet 10 inches, but they were in general higher; that in Arundel Church, Somersetshire, is 3 feet 6 inches. Perhaps this last is better in most cases. Less than 5 feet long will not be worth attempting.

The material of the altar, like that of the flooring, should be the same with that used to build the church. The altar is not a mere piece of furniture like the seats, but is an essential and integral part of God's House. It therefore should be built of the same material. *Of the same, i. e.* of easily accessible stone. Many people are inclined to think that nothing but marble, even Italian or Egyptian marble, is worthy of an altar. But this is a mistaken notion. Any stone will answer. Of course there is a manifest propriety in selecting the fairest pieces for this part of the church, but there is no more propriety in introducing foreign marble into the midst of local stone than mahogany alongside of native oak. Where the stone of a neighborhood is incapable of yielding slabs large enough, they can easily be gotten from some other locality on this continent, wit out sending to Egypt or even Italy.

In a church of wood let the altar be wooden. Oak of course, even where (which *ought* never to be so) a more common wood has been used for the fittings of the nave. Let the altar be genuine at least. And here it is not out of place to say, that if oak is not used for other portions of the church there should be no graining in imitation of it. The wood used may be *stained*, but imitations of all kinds are to be avoided. Where a wooden altar is built it may properly have a slab of stone upon it.

The form of altars is but little attended to. Undoubtedly the most correct is a slab, *table* is the technical name, supported upon pillars. These pillars are either plain, or have caps and bases. In the antique specimen before mentioned they are six inches square at top and bottom, the intermediate space being octagonal. The slab, however, may be supported on solid masonry, or on brackets projecting from the east wall. This last arrangement will perhaps be the simplest. The edges of the slab should not be bevelled, nor the corners at all rounded.

If the altar is of wood, care should be taken not to imitate stone. The altar formerly in St. Sepulchre's Church, Cambridge, though of stone, is a design equally adapted for wood.

The question of altar-hangings will not here be discussed.

On the South side of the Chancel, and corresponding with the three steps to the Sacrarium, are to be placed three Sedilia, or seats, for clergymen celebrating the Eucharist. They will rise in height towards the altar, though not unfrequently they were made all, or two of them, on the same level. If they are to be equal in height, the three steps need not be so broad as was before said. They may be constructed either of stone in the masonry of the wall, or of wood. They are of course fixed and are surmounted with canopies. Their use has been stated: they will be found advantageous when a large number of the clergy are assembled. Besides which, they cannot fail of adding to the beauty of the Chancel.

The Credence (a more desirable name than Prothesis) should be in or against the North wall of the Chancel near the East end. Sometimes it occurs as a table, sometimes as a niche, sometimes as a shelf supported by a bracket. It would be quite admissible to copy some ancient Piscina for a Credence.

So far all that is essential for the Sacrarium, or most Eastern part of the Chancel, has been mentioned. It is to be raised three steps above the rest of the Chancel, to contain an Altar, a Credence, and Sedilia. There should be no Altar-chairs,—the Sedilia render these useless, and besides, they lack authority. The whole

* These three steps divide the chancel itself in two parts, the Chancel proper and the Sacrarium. The former is set apart for the clergy performing Morning and Evening Service, the latter for the celebration of the Holy Eucharist. The Sacrarium is sometimes called the Altar platform;

space required for these essential features need be no more than ten feet in any case.

The wall back of the altar is better left plain. Says the Ecclesiologist, "An Altar-screen or Reredos is neither a necessary nor a fitting ornament for a small church In very few ancient parish churches is there any attempt at a Reredos. The East wall below, and at the sides of the altar-window was generally covered with frescoes and scriptures: a stone screen is seldom found there; and, it is an important remark, a wooden one never." There can be no need of incurring the expense of a Reredos in a small church. Where means are plentiful, and a good design can be obtained, it will be obvious to erect one of stone. But a wooden one in a stone church would better be omitted. In no case is there any sense or regularity in making a place for the Commandments in it.

Fresco-paintings, or hangings of proper colors, would surely enrich an East end more than a barren arcade in wood, or even the richest carving. And in small churches the bare wall will have a massive appearance, which will leave nothing to be desired.

In another communication it is proposed to continue the consideration of this subject, and the proper arrangements for Morning and Evening Prayer. I am sir, yours, &c.,

July 16, 1846. CAMDEN.

For the Churchman.

"Tunc immensa cavi spirant mendacia folles."
Juvenal vii. 3.

Mr. Editor,—It is a great misfortune that the Episcopal Recorder persists in giving me trouble. During this hot weather I would willingly keep quiet, and throw away pen and paper till the dog days had ended. But it is fated otherwise. The rich stores of wisdom and knowledge contained in that hebdomadal must be displayed to your wondering readers. In order that I may not be accused of perverting the meaning of the Editor thereof, I shall transcribe the following article bodily, as it occurs in the paper of the 18th inst.

SCOTCH EPISCOPAL CHURCH AND DIOCESE OF CONNECTICUT.—The article upon the Scotch Episcopal Church, which will be found on our first page, contains information, of an important kind, from a highly respectable source. We presume it will be new to many of our readers, and that it will give a new aspect to the singular movement in the recent Convention of Connecticut. By request of some twenty-five or more of the Clergy of that Diocese, a sermon has been published, by the Rev. Dr. Jarvis, which extols the superior *purity* of the Scotch Episcopal Church, in direct contrast to that of England. It is "dedicated to the Bishop of Connecticut and to the Bishops of the Catholic remainder of the Church of Scotland." Not only so, but by resolution of the Convention itself, the "Concordate between the Churches of Scotland and Connecticut" is appended to the sermon, and a number of copies have been "presented to the Primus of that Church, for distribution" among its members.

We regard this movement as both unnecessary and unwise—and though the Clergy and Convention may have been far from unanimous or cordial in approving it, we are surprised that some did not openly oppose it. We cannot conceive what practical good was expected to arise from it—or what peculiar propriety there was supposed to be in it. We are aware that some of our Connecticut Churchmen are fond of speaking of Bishop Seabury as our first Bishop, and of tracing our succession to the Church of Scotland, because he derived his consecration from it. But it is surprising that this should be done, by those who must know that we are under no obligation whatever to this source for the transmission of orders. Bishop Brownell has no more connection with the Scotch Church in this respect than with the Romish. The Scotch Episcopate ceased as it began with Bishop Seabury himself.

The author of the Sermon says, however, that we are indebted to this source for those "Church principles" which have been preserved inviolate in "Scotland and Connecticut," and we must suppose no where else. But what those Church principles are we should like to know. Meantime, we submit, whether it is respectful for one of our Dioceses, thus impliedly to censure that Church, to which *alone* our "Prayer-book" holds us indebted—and whether it is expedient for it, thus to avow its sympathy, with a Church, which has come to occupy, in recent years at least, so anomalous and offensive a position as that of the Scotch Episcopal Church. Is this measure likely to diminish the amount of that sad "mistrust," which so many among ourselves are occupied, at once in lamenting and producing? It is vain to talk of "quietness and confidence," when almost every day some "novelty" arises "to disturb our peace."

Now let us look at it. It will be remembered that the Editor of the Recorder has been engaged for some time in setting things to rights in Maryland. He has been rebuking the Bishop, reproving the Standing Committee, admonishing the Convention, and praising certain malcontents in that region. Having in his opinion brought them on their knees before his editorial chair, and compelled them to cry *peccavi*, he has kindly taken Connecticut under his especial supervision. The presumption and incompetence displayed by him are pitiable, and at the same time amusing. We cannot help laughing in spite of ourselves.

As for the information to which he alludes, it is nothing more than a repetition of the same old charges which have been brought again and again in various shapes against the Church in Scotland; and they have been as often refuted so fully and completely, that nothing but the utter want of principle can account for their repetition at this late day.

We do not wonder that Dr. Jarvis's Sermon is disapproved of by the sapient Editor. It is learned, pointed in its condemnation of the errors both of Rome and of ultra Protestantism, and inculcates the duty of "distinguishing what is Catholic from what is Roman." It is the production of an accomplished scholar, a profound theologian, and a Christian gentleman. It *must* therefore be highly objectionable to the Episcopal Recorder.

We are not going to defend the Diocese of Connecticut for the noble stand it has taken, in ordering this Sermon to be sent to the heads of the Church in Scotland,—it needs no defence. Had it met with the praise of the scribe in question, sound Churchmen would have thought there was something amiss—his censure in their eyes will be *prima facie* evidence of its propriety. He wonders "some did not openly oppose it." Accustomed to faction and sedition in all their varied forms, he fancies Connecticut is like some other dioceses that shall be nameless, and cannot think it possible that there should be peace and harmony in any council of the Church. Because in one Convention a man can get up, insult his Bishop, utter untruths, gain the applause of a few factious and misguided partizans, and then sit down as proud as a peacock, careless of the contempt and disgust he has excited in the minds of the gentlemanly and Christian portion of the assembly; he fancies that every where there must be persons who, for the sake of gratifying malignity and faction, are willing to make fools of themselves. And not only so, but he actually wishes that this had been the case in the present instance. No! no! the Clergy and Laity of Connecticut know their duty and station too well for that. We would not wish the Editor himself a worse fate than to be—a member of the next Convention, and spout there the verbiage contained in the Editorial before us. We would see his friends hiding their heads for very shame, blushing like the rose, and wishing unutterable things, while the great majority sat smiling and winking, and regarding with delight and curiosity the *lusus naturæ* that had got amongst them. We wish he would go to Connecticut for this purpose, and we would make up a party to see the spectacle.

We proceed, however, to the specimen of charity and learning, blended in harmonious accord, contained in the next four paragraphs beginning, "We are aware, &c." So deadly is his hatred towards that great and good man, Bishop Seabury, that he reviles the Churchmen of Connecticut for remembering him with filial reverence as their first Bishop. We opine they will continue to do so, rave as he may. He, with all his *menial power* and *historical knowledge*, cannot obliterate the past. We are told that "The Scotch Episcopate ceased as it began with Bishop Seabury himself."—What this means we really cannot tell. In its obvious meaning it will be "new and strange" enough to our brethren in Scotland, who have held and do hold that the Scotch Episcopate is in full operation. They will probably regard the assertion as

"———— words uttered by an idiot,
All sound and fury, signifying nothing."

But quoth his Editorship, "Bishop Brownell has no more connection with the Scotch Church in this respect than with the Romish." We thought at first that he, with true Puritan cunning, was trying to impose on the ignorance of his readers, who of course do not know that we are indebted to those who were in communion with the Church of Rome for the transmission of our orders, but imagine Henry VIII. was the founder of the Anglican Church. While he appears very Protestant in their eyes, thought we, he has left himself a loop hole in the words "no more than," large enough to creep out of, when called to account. This, however, will not avail him, because he plumply declares, "We are under no obligation whatever to this source for the transmission of orders." Indeed! The loop hole is now effectually closed, and we really do not see how he will extricate himself from the slough into which his rashness and partizan feelings have plunged him. So far from the assertion being true with respect to Bp. Brownell, there never has been a Bishop of the Am. Church consecrated in this country, who has not derived his orders in part from the pure source of the Scottish Church. Bishop Claggett was the first Bishop consecrated on this side the Atlantic, and the consecrators were Bishops Provoost, SEABURY, White, and Madison.

Thus the Scotch and English lines of succession were united in the first Bishop of Maryland. He assisted in the consecration of Bishops Smith, Bass, B. Moore, and Parker. Bishop Bass assisted in the consecration of Bishop Jarvis. Bishop Jarvis in the consecration of Bishops Hobart and Griswold. From one or the other, or both, of these last named prelates, every Bishop at present in the Church of America derives his succession. Both assisted Bishop White in the consecration of Bishop Brownell. Thus then the succession through the SCOTCH CHURCH stands as follows:—

1. Bishop Seabury.
2. Bishop Claggett.
3. Bishop Bass.
4. Bishop Jarvis.
5. Bishops Hobart and Griswold.
6. Bishop Brownell.

So much for facts to back the truth and accuracy of this Thersites of the Low Church press.

We are amused at the request to be informed of the "Church principles" of Scotland and Connecticut. It seems then, that all this splutter has proceeded from sheer ignorance, by his own confession. All sound Churchmen knew long ago that he was sadly ignorant of theology, and will probably welcome this proof that he begins to *know himself*. We are also amused at his wonderful reverence for the Prayer Book all of a sudden. The "implied censure" however has no existence but in his own teeming fancy. The Preface, it is true, gratefully acknowledges that this Church is indebted to that of England for its first foundation and for a long continuance of care and protection, but neither the Sermon of Dr. Jarvis nor the Resolution of the Convention denies this. His affected delicacy is all humbug.

He adopts the low slang of some radical English periodicals, and prates about the "anomalous and offensive position" of the Church in Scotland. The reason they thus talk is because the Church is not *established by law*. They have no idea of the Church as a spiritual body distinct from the State, nor of Bishops without "legal dioceses," i. e. dioceses whose limits are fixed by Act of Parliament. Hence they deny that the Scotch Bishops have any right to rebuke offenders, or exercise discipline, which in England is given them by the laws of the land in conjunction with those of the Church. Hence too they deem the Scotch canons of no validity, and encourage shameless and schismatical clergymen to rebel against those who are set over them in the Lord, and to lead their flocks to the pit of destruction. It is enough to say that the Archbishop of Canterbury, the Bishops of London and Exeter, and other dignitaries of the Anglican Church have directly censured these Erastian notions, and condemned the conduct of the miserable Dunbar and his adherents. Now we would ask how can a man reproach the Church of Scotland as "anomalous" because it is not *established*, when he has often censured the Church of England on this very account, and commended our own because not in the like position. When Dr. Jarvis states that the Church of Scotland is better off than her sister Church because not subjected to acts of Parliament, too often passed by sectarians and infidels, her deadliest enemies, it becomes a grievous crime in the eyes of this writer.

Another great sin of the Scottish Church in the eyes of Low Church Anglicans is this, that it prefers its own communion service, which it has used for more than two hundred years, to that of the Church of England. These people are contradicting the 34th Article of their own Church, which gives to every national Church the right to frame its own Liturgy. If they should succeed in taking from the Church of Scotland this right, we presume that the Church here will be the next object of attack, because we use the same prayer of consecration, oblation and invocation, (nearly word for word) with that used by the Church in Scotland. This is one of the blessed fruits of the CONCORDATE of which Dr. Jarvis speaks, and for which the Convention of Connecticut have so properly exhibited their gratitude. When Low Churchmen here revile the Scottish Church for using it, and spread abroad the abuse and blasphemy of ignorant Anglican Puritans with applause and delight, do they not censure the action of their own Church, not *impliedly* merely, but *directly?* Do they not show that the secret wish of their hearts is, that they may reform the Baptismal and Eucharistic Offices, which, as they stand in the Prayer Book, are such effectual barriers against Ultra-Protestantism? This is the true secret of the outcry of ignorant and unprincipled partizans. They shout, "The Church as it is," one moment, and the next join with sectarians and infidels of every grade in denouncing some doctrine or ridiculing some holy rite, which she values as the very "apple of her eye." The schemers and plotters to effect these nefarious ends must be closely watched; the true sons of the Church must not be found sleeping on their posts; they must fearlessly denounce, and effectually expose the cant, hypocrisy, and wickedness of those who, with peace ever on their tongues, have war in their hearts, and make the sound Churchman the object of their unsparing, envenomed, and deadly hatred. While the exposure of their motives excites the disgust of the Christian mind, their impotence to do ill will also excite derision. We see nothing "offensive" in the position of the Scottish Church; but that epithet may be rightly enough applied to the foul breath of the calumniator. Whether this term is not richly deserved by the writer of the article in question, I leave your readers to judge,

And remain, Mr. Editor,
Your obedient servant,
MASTIX.

For the Churchman.

THE 'SPREAD EAGLE' LECTERN.

Mr. Editor,—The stir that is made about Church furniture, and about the meaning of this or that article of it, certainly does us no credit; for the Church ought as certainly to know what her own symbols should set forth, or whether ecclesiastical furniture ought to be symbolical or not. Permit me to set forth a view of the matter of this "*spread eagle*" Lectern, which ought to protect it from the profane manner in which some have treated it.

That the eagle is a sacred symbol appropriated of God to Divine things—to His service and worship, is most evidently set forth by the Cherubim of glory, which have the face of a lion, the face of an ox, the face of a man, and the face of "a flying (or spread) eagle." Those which John saw were the same which Ezekiel saw. John saw them in connexion with or as exhibiting the Church *set in order*; for they were "in the midst of the throne, and round about the throne:"* and the throne is the centre of order. God's "goings are in His Sanctuary;" and His Sanctuary is His Church *set in order*: and so it was shown to Ezekiel, that "whithersoever the Spirit would go, *thither went the Four*." Under the typical dispensation the House of Israel, in the ordering of it, was divided into four encampments, each under its own standard, the symbol of one of the tribes composing it. Tradition says that the standard of Judah, the royal tribe, had on it the lion; and our Lord is "the Lion of the tribe of Judah:" that that of Ephraim, whose "glory is like the firstling of his bullock," had the ox on it; that of Dan the eagle; and that of Reuben the man.

I have seen an old copy of the New Testament, in which each Gospel had a frontispiece; that of Matthew, the writer, with the lion as his symbol; that of Mark, simply a man without a symbol; that of Luke, the writer, with an ox at his side; while the eagle accompanied John. I have seen an old print of the tabernacle, in which every board had on it, above the rings, the face of a man: and a friend assured me he had seen one in which each board had the two feet of a man for its tenons. Our fathers did not think these things subjects of irreverent merriment.

Now, God "dwelleth between the cherubim." John saw the four living creatures, the cherubim on which He rideth, in the throne and round about it: and Ezekiel saw the appearance of a man seated in the throne over the heads of the four. In Psalm lxviii. it is said, that when He had ascended He gave gifts unto men, that He might dwell among them: and St. Paul tells us that these gifts were the four ministries of apostles, prophets, evangelists, pastors and teachers, by which God purposed to make Himself known in the Church, His house and temple, the pillar and ground of the truth.

Here we arrive at the fact that the symbols of the lion, the eagle, the man, and the ox, which were on the four standards of Israel in their fourfold encampment round the altar and tabernacle, indicate the four ministries God gave to the Church for the formation of its encampment. Let us see if we can appropriate them.

The royal tribe of Judah with its lion ranks first: and God set apostles first in the Church as the ordinance for headship and rule. This marks the lion, which has been assigned to the apostle Matthew, as the symbol of apostleship. The eagle has been assigned to John, who signally filled the office of a prophet to the Church, if not *in its working organization*: and here is a proper place for the eagle as the symbol of the prophet. And the Scriptures being chiefly given by prophecy, the *spread eagle lectern* appears to me to be the very thing that God would order in the Church for a desk from which to read in worship that Holy Book which He gave by prophecy. And as He gave prophets "for the work of the ministry," why should not the prophet be the one who reads it in ministering before the Lord in Holy Worship? The ox no doubt is the symbol of "pastors and teachers;" for the patient ox that treadeth out the corn is a fitting type of the elder who breaks down the word to the understanding of the flock, and patiently bears the burden of the people. The ox has been given to Luke, who was neither apostle nor prophet, but very like a teacher, assisting the Apostle Paul in his labors, as well as recording them. This distribution leaves to the evangelist the symbol of the man, which was on the standard of Reuben in the encampment of the tribes. This has been given to St. Mark, also a companion to the apostles and a fellow-laborer.

The fact of the four Gospels, and that of these symbols being assigned to them, and also of their correspondence with the four ministries, are all together very striking, and distinctly point to facts in the true constitution and order of the Church, and the more so as St. Paul applies the prophetic announcement in the sixty-eighth Psalm to the giving of these four as the means of manifesting God as dwelling in the Church His temple.

There being but one religion, and the former dispensation of it being typical of the Church forever, to wit, by the law and the prophets, which our Lord came to fulfil, not to abolish, the symbolism of the latter is of course contained in the former. If not, why were the symbols of the law and the prophets shown to St. John under the name of "things which must be hereafter?" But the supposition that so it is involves the awful fact, which on another occasion I have shown, that the Church of this day is almost in total ignorance of her own proper constitution and order, and of the end and use of her own symbols which God has given her. The profane levity of some quotations given in the Churchman concerning the spread eagle Lectern, is unaccountable upon the supposition that the writer knew what he was about. And it is with the view to save honest minded men from the sin of blasphemy (though in ignorance) against the holy symbols of our God, that I write these lines. Such things are indeed fearful! Yet I am not sure that the sin of undervaluing and making light of His Holy Sacraments, as such vast multitudes do, is not equally fearful! The horrid blasphemy uttered on *Tabernacle* occasions, and Anniversaries, &c., is indeed an alarming symptom of the times: and I do not wonder that sober-minded men see Pantheism and Atheism rising upon the ruins of the Church. When she cannot teach her children the meaning of her own symbols, how can she keep them stable in the one faith?

Two articles in the Churchman of June 20th last, are, very properly, severe upon the "Christian Witness and Church Advocate," upon the subject of the spread eagle Lectern; but while they show up his ignorance and levity, they make no reference to the Sacred Text in support of the quotations they bring from former times. If we can hang a tradition on the plain Word of God, we place it on infinitely higher ground than mere human authority. And this tradition of the use of the eagle in Church furniture, as I have amply shown, hangs clearly on the law, the prophets, and the special revelations of the Lord to the Church more than half a century after the day of Pentecost. He showed His servant "the beloved disciple," "things which *must be hereafter*" in the Church: and though from that day to this the Church may have been wanting them; yet *she must have them at some time still future*. The lack of them hitherto accounts for our desolations: but since they (the four ministries with the four faces) were given that the Lord might dwell among His people. His so dwelling can never be realized without the four standards being again lifted up. And who can say that this is not THE SIGN (Standard) of the Son of Man? If the Four must go whithersoever the Spirit would go, His goings in His Sanctuary can never be substantiated in full without the Four. And if there is to be a restitution of all things, I see not how these can be an exception, especially seeing how prominent a place they hold in the Christian as well as in the preceding dispensation of "types and shadows of good things to come."

Lest a quibble might arise on the assumption that John's vision of the Cherubim of glory has no bearing upon the Church (though what besides the Church can be the burden of any glorious vision I have no conception?) I here quote the recorded words of these "four beasts and four and twenty elders," to show who they were and who had been. Rev. v. 9, "Thou wast slain and hast redeemed us to God by Thy blood *out of every kindred, and tongue, and people, and nation*; and (adding what they shall yet be manifested to be) Thou hast made unto our God kings and priests: and we shall reign on the earth."—The Lion, and the Eagle, and the Man, and the Ox—these are the armorial bearings of the Church forever.

CATHOLICUS.

N. B. I have read with profound thankfulness the communication, "New Churches," signed "G. B." in the Churchman of July 18. It is indeed a treat to meet with such "good things" in this western wilderness. C.

* "The throne is the centre of order." Every well-instructed Christian well knows, that as the Throne of the Lamb is (in God's purpose) the centre of order to the Universe; so the Bishops' throne (in the same purpose) is the centre of order in a diocese or individual Church proper. And so, "no Bishop no Church," or no organized diocese round the diocesan centre of order, or throne of the diocese. The truth of this is as provable from Holy Writ as any other truth whatever, provided we use the Scripture designation "Angel" instead of Bishop. See Rev. chap. 1, 2, and 3; which must neither be thrown away nor made to contradict other Scripture.

For the Churchman.

Mr. Editor,—You will gratify an humble correspondent of your journal by informing him who the author is of the "Form of Prayer to be used in Families," as found in our Prayer Book. Without undervaluing the many books of devotion which have been prepared from time to time for the use of families, I must say that I regard these Morning and Evening Prayers as a rich legacy to the Church. That man must have a hard heart who can habitually use these prayers without feeling them to be a bulwark against the assaults of the "world, the flesh, and the devil." Yours, VIGIL.

The author of the Prayers is understood to be Bishop Gibson.—ED. CH.

From the Calendar.

Mr. Editor—I enclose you the within communication, taken from the Gazette and Times. Can you inform me any thing about it. I observe that it is called a Christian Church—and that among the contents of the box were the confessions, &c. of several of the leading divisions of Protestant Christians. Westminster Church is the title also. Query—What kind of Christians are they? Please explain if you can. Yours, &c.,

AN OLD-FASHIONED EPISCOPALIAN.

Westminster Church.—The corner-stone of this Church was laid on Wednesday, June 24th, at the corner of Fifth Avenue and Seventeenth street. Several of the Clergy officiating were of four different denominations. Sundry books and documents, with a plate bearing the names of the Clergymen, Trustees, &c. of the Church were deposited in a leaden box which was embedded in concrete beneath the corner-stone. Among the contents of the box were the confessions and periodicals of several of the leading divisions of Protestant Christians. These were placed under the foundation stone of this Church, intended as a token of the sincere Catholicity of those engaged in its erection.

The plan of the Church is that of a Grecian Cross, extending over a space of 125 by 78 or 86 feet. The best judges allow this form to be the very best model for hearing, for ventilation, light, pews and other utilities, besides its beauty and propriety for a Christian Church, all prejudices to the contrary notwithstanding.

You have greater and nearer obligations to your family than pastors have to the people. Your wife is as your own flesh. Your children are as it were parts of yourself. Nature bindeth you to the dearest affection, and of course to the greatest duty to them. Therefore as you have the bowels of parents, and as you care what becometh of your children's soul's forever, dedicate them to God, teach them His word, educate them in holiness, restrain them from sin, and prepare them for salvation.—*Christian's Manual*.

Parents, schoolmasters, and pastors, have all their several parts to do; and no one's work goeth on well without the rest. But the parent's is the first and greatest of all. A minister should find his hearers catechised and previously educated, that the Church may be a Church indeed. If they come to him utterly uninformed, I know that this will not excuse ministers from doing what they can for such. If you will send your children and servants ignorant and ungodly to him, he must do his best; but how much more good might he do, and how much more comfortable would his calling be, if parents would do their parts?—*Christian's Manual*.

Baptism is a new birth, by which we enter into the new world, the new creation, the blessings and spiritualities of the kingdom. And this is the expression which our Lord Himself uses to Nicodemus, "Except a man be born of water and of the Spirit." It is called also by St. Paul the laver of regeneration. For now we begin to be reckoned in a new account; God is become our Father, Christ our elder Brother, the Spirit the earnest of our inheritance, the Church our mother, our food is the body and blood of our Lord, faith is our learning, religion our employment, our whole life is spiritual, heaven the object of our hopes, and the mighty prize of our high calling.—*Bishop Taylor*.

Whatever you attempt, impress on the mind, and pray to God there to write, a deep consciousness of your own helplessness, and inability to begin or continue or hold on in any good. And this, not in the way of formal acknowledgment, (for this all ever make,) but impressing and stamping it upon your inward souls, and acting upon it, whatever else you are doing, in continual, quick, instantaneous prayer for the aid of God. This very habit itself plainly cannot be gained at once. For, gained, it is to live in heaven, in continual intercourse with God; we ever breathing up to God and in God, His pity ever descending upon us. It too must be His gift; as, when it is given, it is the key to all His other gifts, and the treasuries of His love. Yet this too He will bestow upon us, in degrees, as we use faithfully His secret drawings to look up to Him.—*Pusey*.

Baptism is one of the necessary means of grace: it is the gift of God: no man can make it, or substitute any thing else in the place of it. The outward sign of baptism is water; and the promise of God to the office and authority of the Christian ministry makes that water effectual to the purpose intended. But what is the sense of the sign? What is it that water doeth? It washes and cleanses: and what that doeth to the outward man, the Spirit of God doeth to the inward. The end of baptism is everlasting life: for it makes us members of Christ, and consequently heirs with Christ of His Father's kingdom; but all this must be through a present life of righteousness. In this we have the true sense of baptism: it is not only a birth but a life, never to be departed from. For Christ being dead unto sin, dieth no more, but liveth forever unto God: and the Christian is to be conformed to the same pattern; sin should no more have a dominion over him: then is baptism what it should be, and what the Church intends and prays for from the beginning. The conversion of the mind to a sober and godly life is often confounded with a new birth; and the tendency of this is to depreciate the means of grace; which enthusiasm never fails to do: but conversion and regeneration are never confounded in the Scripture: they are different things, and the one may be without the other.—*Jones of Nayland*.

The Churchman.

NEW YORK, SATURDAY, AUG. 1, 1846.

FLOYD SMITH, General Agent, No. 12 John-st. up stairs.

NOTICE.—For the greater convenience of subscribers to The Churchman out of the city,—Notice is hereby given, that all dues may be *remitted directly* to No. 12 John street, postage and exchange, at the expense of this office.

COLUMBIA COLLEGE COMMENCEMENT took place on Wednesday. The degree of Bachelor of Arts was conferred upon twenty-four young gentlemen, who have just completed their collegiate course—and of Master of Arts in course upon twelve Alumni of the College. The honorary degree of Doctor in Divinity was conferred upon the Rev. BENJAMIN I. HAIGHT, (an alumnus of the Institution,) Professor of Pastoral Theology and Pulpit Eloquence in the General Theological Seminary of the Protestant Episcopal Church in the United States—upon the Rev. ROBERT EMORY, (also an alumnus of the College,) President of Dickinson College in Pennsylvania—and upon the Rev. EZRA A. HUNTINGTON, pastor of the Third Presbyterian Church in the City of Albany. We hope that we shall be able to give a particular account of the exercises upon the occasion in our next number. We take this occasion to mention, what was unintentionally omitted to be noticed at the proper time, viz. that the Rev. J. W. MCCULLOUGH, Rector of Wilmington, Delaware, received the honorary degree of Doctor in Divinity from this ancient seat of learning at the Commencement last year.

The source from which they come, as well as their poetical vein, gives an interest to the effusions to which our correspondent refers in the annexed article. We concur with him in the wish that they may so excite the sympathies of our readers as to hasten the establishment of "The Soldier's Mission Church."

Mr. Editor,—If you agree in judgment with those of your readers whom I have heard speak of "The Soldier's Meditation," in your last week's paper, you will not be displeased to receive another effusion from the same pen. It has been written by request, and bears the signature (apart of the real name) by which any future contributions to the columns of the Churchman will be distinguished. One unquestioned benefit at least the Church and the Post to which this soldier belongs may derive from their publication, at the present moment,—that of exhibiting the rich mine of spiritual wealth that may lie hid in this unwrought field, and thus strengthen the claim the common soldier has on the sympathies and liberality of Churchmen to hasten the establishment of "the Soldier's Mission Church" at FORT COLUMBUS.

A HYMN,

WRITTEN FOR THE USE OF THE CHILDREN ATTENDING THE GOVERNOR'S ISLAND SUNDAY SCHOOL.

"Suffer little children to come unto me."—*Luke* xviii. 16.

(III. 3.)

Jesus! where thy name is honored,
Thither we our steps would bend,
And from fountains of fresh feeling,
Join to bless the children's *Friend*.

Oh may we by thy example
Grow in stature and in grace,
Still in faith and love united
Till we join Thee face to face.

In Thy courts, O Lord more honored,
May we count a day to be,
Than with kingly pomp surrounded
Years,—denied the naming Thee.

Like the youthful prophet* guide us
Through this world's entangled maze;
And when life's vain strife is ended,
May our ceaseless song be praise.

For our teachers, Thy protection
Lord we claim, with infant voice,—
Everlasting arms surround them!—
Bid them with the saints rejoice!

We and they, at last appearing
On the heavenly Canaan's shore,
Where no death or sin dividing
We shall meet to part no more!

ST. CLAIR.

The Record and its supporters in England have been attacking Toronto College, Canada. The following is the substance of a correspondence which we find in our last English papers.

The Rev. W. Carus Wilson, in a letter of which the object was to excite ill-will towards the Society for the Propagation of the Gospel, made sundry statements in regard to three students in the theological institution at Cobourg, and denounces the Society as contributing 500*l*. per annum "for the support of this fearful hot-bed of Tractarianism." His statements were that the Bishop of Toronto had declared that no student who failed to come up to his standard of Apostolical Succession, Baptismal Regeneration, &c., should be ordained, that three had been expelled on account of their religious views, and that the Society favors the Bishop in the standard which he is alleged to have set up.

H. W. Carter, in a letter dated Kennington Hall, Ashford, Kent, inquires of Ernest Hawkins, Secretary of the Society for Propagating the Gospel, regarding the truth of these assertions. Mr. Hawkins, under date of May 2d, denies the charges. "It is untrue," he says, "that three students have been expelled. One student, not an exhibitioner of the Society, whose exercises were considered inconsistent with the teaching of the Church of England, and whose factious proceedings both among the other students and in the parish of Cobourg incurred the strong disapprobation of both the Visiter of the College and the Principal, who is also Rector of the parish, was informed before the expiration of the first year of his residence, 'that he could not be encouraged to look for ordination in the diocese of Toronto.'" The tuition fees due by him to Dr. Bethune, the Principal, were remitted before he left college. Mr. Wilson had complained of his being compelled to travel "in an open waggon 500 miles in the depth of winter." Even this is refuted by the fact that the journey in question was a voyage, performed in October on one of the steamers, which run down the St. Lawrence, from Kingston to Montreal, in less than 36 hours. After this person's removal two other students withdrew voluntarily; one of them, a converted Jew, in order that he might use his influence with some of his own people in Lower Canada. He had letters commendatory from the Bishop of Toronto, and now holds a scholarship endowed by the Society in the New College at Lennoxville, in the Diocese of Quebec. Mr. Hawkins had not been able to learn the name of the third student nor his reasons for leaving the College; he assures his correspondent, however, that there was no expulsion in the case. Mr. Carter further inquired whether the Society approved of the Bishop's standard of doctrine necessary for ordination. To this Mr. Hawkins replies, that the Society disclaims all right to interfere with a Bishop in the exercise of his Episcopal duties, and that the allowance which it makes to the College is not coupled with any stipulations as to the conditions of ordination.

The second letter from Mr. Hawkins ended the correspondence, and the whole was transmitted to *The Record* for publication.

The news of Mr. Wilson's charges had reached Cobourg, and on Ascension Day last, an Address, signed by Missionary and Parish Priests, was presented to the Rev. Dr. Bethune, Professor of Theology and Principal. After adverting to Mr. Wilson's having called the College a "hot-bed of Tractarianism," and allowing that in the present state of affairs the expression is calculated to injure the Institution, they go on to deny its truth. The utmost confidence is reposed in Dr. Bethune, and the imputation of his evincing any party bias in his teaching is warmly repelled. His doctrinal statements are said to have been directly grounded on Scripture, and his *manner* of teaching is referred to in the language of affectionate and grateful remembrance.

* Samuel.

The Rev. Principal's reply to this Address shall close our reference to this controversy:—

REV. AND DEAR BRETHREN,—To say that I receive the Address which you have been kind enough to convey to me, with sentiments of gratification and thankfulness, would but feebly express the feelings which it has awakened. Were this to be regarded merely as a testimony of your indulgent good-will and remembrance, it would, on that ground alone, excite many feelings of satisfaction and comfort; but, when it is viewed as a means of the mutual strengthening of our hands in a great and arduous work, it becomes a source of refreshment and encouragement which only they can duly estimate who are fellow-laborers in the holy cause of Christ and his Church.

We can none of us be insensible of the importance of the Institution over which, by commission from our beloved Diocesan, I have been called upon to preside; and if, as I most sincerely affirm, I am conscious of many deficiencies in respect to the qualifications required for that high and responsible office, I can, with as much sincerity, declare that the will and the endeavor at least have not been wanting on my part to discharge its duties with fidelity, and render it conducive to the well-being of the Church and the glory of God.

It is much to be lamented that misconceptions should, as you intimate, have prevailed in any quarter as to the character of the religious teaching which has been prosecuted in this seminary; none can be more competent or impartial judges than yourselves of the fact, whether this has been in accordance with the Word of God, and the authorized expositions of the Church: and your spontaneous and unequivocal testimony in support of its consistency with those standards by which it should be regulated,—if it were not needed for the satisfaction of my own mind,—will, we must believe, remove any erroneous impressions which, begotten without cause, may have been exaggerated by rumor into an unmerited importance.

We are never to forget that the structure of our Ecclesiastical polity, not less than the articles of our faith, is to be dated not from the era of the Reformation, but from the foundation of the Church by our blessed Lord and his Apostles. That Reformation, so graciously permitted in God's wise Providence, was the removal of superinduced error upon the heavenly framework of His Church,—not the construction, by human artifice and skill, of a new spiritual edifice; and, therefore, while we must ever be mindful of the obligation of our *protest* against the corrupt additions that had been introduced, we are bound to be equally earnest in maintaining that holy fabric, thus cleansed and reformed, in the integrity of its primitive constitution. While the reasons for this protest must keep us removed from the novelties of Romanism on the one hand, we feel no less constrained on the other, by our allegiance to Catholic truth and order, to hold ourselves opposed to the errors, and evils, and perils of Dissent. An impartial and diligent study of the principles of the Church will cause us as much to shun the distractions and dangers of schism, as to avoid the fearful errors of that corrupt communion against which, with the fathers and martyrs of the Reformation, we maintain our ecclesiastical and decided protest.

It is not, perhaps, unnatural that a peculiarity in certain of the religious circumstances of the times should induce a temper of more than usual watchfulness, and even of more than ordinary suspicion, in regard to the erring tenets of Romanism: if we cannot but grieve that any of our brethren should be induced to attach in any quarter an unjust imputation of the errors we condemn, we shall, in tenderness for such brethren, feel it to be a Christian duty, without compromise of our devotion to the Church in the full integrity of her principles, to abstain from aught that may engender that apprehension, or, in days of sensitiveness and alarm like these, give grounds for that suspicion.

And it is not less natural that, in the present period of an unbridled license in the solemn things of religion, —in the disposition that is so prevalent to substitute human creations for Divine revelation and Apostolic practice, in the order and goverance of the Church, some corresponding jealousy should be felt for the soundness of our ecclesiastical constitution, and a more than wonted caution evinced in the effort to guard it from inroad and mutilation. In this watchfulness for the preservation of the Ark of God, those brethren are bound, in the condescension and meekness of Christian charity, to discern not a mere regard for external and unessential things, but a concern for the safety of the great treasure-house of the truth.

In our "School of the Prophets," it has ever been my aim and effort to inculcate this two-fold obligation, —to maintain whole and undefiled the faith as it was once delivered unto the saints, and to uphold the structure in which that faith has been enshrined, as, upon the Lord's foundation, apostles and prophets have shaped and transmitted it to us. In the one we have the only ground for the salvation of souls; in the other, the only security for fellowship with Christ through the instituted channels of his grace, and for the union and communion of believers with one another.

I trust, my dear and reverend brethren, that we shall ever, in our teaching and in our lives, manifest the fruits of these principles:—that it shall be our unwearied care and effort to win souls to Christ, and that our labor shall be no less earnest, in recollection of the Saviour's prayer, that the believers on his Name may be all one. That you may be prospered in your high and holy vocation: and that we all, at the rendering of our stewardship at the last dread account, may receive the greeting of good and faithful servants, is the fervent prayer of

Your affectionate friend and fellow laborer,
A. N. BETHUNE.

Cobourg, Ascension Day, 1846.

The General Protestant Episcopal Sunday School Union have just issued a cheap edition of their Library, containing one hundred volumes. The price is only TEN DOLLARS.

Mr. William Ashkettle, No. 60 William street, has prepared cards containing the lessons for every Sunday and Holy-day in the year. They are intended for the use of clergymen, who will find them very convenient.

A SCHOOL DICTIONARY OF GREEK AND ROMAN ANTIQUITIES. *By William Smith, LL. D., with collections and improvements by Charles Anthon, LL. D.* Harper & Brothers.

The large Dictionary of Antiquities lately edited by the same scholar is here abridged, and made a most convenient and useful manual for boys in the early stages of their classical studies. No one who examines it will deny that it is the best work of the kind extant. For our own part we deem it the only one which will at all repay a boy's study. The only one, that is, from which he will not learn much that is positively incorrect, and that will have at one day to be unlearned if he continues his progress. Such was the case with the undigested and undiscriminating compilations of the last century, in which, while there was much contained true by way of citation, there was still an immense quantity of hasty and unsound deduction, and not a few citations which are now rightly considered as inapplicable to the points which they were then thought to prove.

Of course the young scholar, starting with these early guides, could not but find himself after a time with very different views on important points from those of other and more auspicious training. And though his mind were ever so unprejudiced, and ever so discerning of new truths, yet here was a loss of valuable time, and a need of relaying the foundations of learning, which is fatal to that progress so much to be desired. Indeed a fair share of the existing inferior scholarship in England may be attributed to the pertinacity with which they have till lately clung to their mere critical scholars of the last century. Allured by the deserved honors which the eminent skill of Porson and Elmsley received from the learned world, English scholars seem to have forgotten the existence and capabilities of other branches of learning, and to have devoted their whole time and labor to a vain attempt to rival their great masters. But the field was exhausted, and their critical toils yielded them a scanty return.

Meanwhile in Germany a new direction was given to the apparently limited expansion of classic studies, and the Archaeological School, as it has been called, was gradually formed. It rested less on critical knowledge and note learning, though by no means deficient in these, than its predecessors, and aimed rather at a reproduction of Ancient Life and Learning. Its progress has been most remarkable, its labors most richly repaid. Every department of scholarship has received

from it accessions which no era since the revival of letters could have anticipated. The learning of Europe has been formed by it, and England now forsakes her old idols to learn of the new teachers. It may be safely said that she is walking in paths not her own.

We are wandering from our subject, and will return abruptly. We wish to compare the knowledge of Ancient Life and Institutions, briefly shown in this little volume, with that comprised in former manuals. Our limits compel us to be content with one or two illustrations.

Let us take that vital question in Roman History, the Agrarian Laws, and compare this school dictionary with Adam's Roman Antiquities. Adam we believe to be the most capable of antiquarian writers of his day; his book was much used, and is now extensively in the hands of students.

Adam's account of the *Lex Licinia Agraria* is, that it provided "that no one should possess above 500 acres of land, nor keep more than 100 head of great or 500 head of small cattle." And of the *Lex Agraria T. Gracchi*, "that no one should possess more than 500 acres of land, and that three commissioners should be appointed to divide among the poorer people what any one had above that extent."

These definitions are, it is probable, in strict accordance with the received theory before Niebuhr's time, of the Agrarian laws in general, viz. that they were crude attempts at legislating for social evils by taking away the property of the rich and dividing it among the poor. Assuming this interpretation to be correct, for as yet no one had arisen with the learning and acumen to bring out a consistent view from conflicting statements and vague hints of historians, there resulted of course a view of the subject which is now universally abandoned. The Agrarian laws were attempts to interfere with the rights of property, they destroyed natural distinctions in society; therefore they were the acme of bad legislation, the unpardonable sin of democracy. Such *appeals to antiquity* were of course favorably received by conservatives, and made the occasion for stigmatizing with a new, hard, and therefore disgraceful name, those who were a little less immoveable than themselves. Hence, too, the addition of a new set of words to the language, and *Agrarian*, which in Dr. Johnson's time was confined to Roman history, has grown to include robbery, treason, rebellion, and countless social and political sins. The memory, too, of Gracchus was judged by the new meaning given the word, although Licinius, the originator of Gracchus's law, escapes unmentioned. Gracchus is held up as the prototype of democratic demagogues for attempting to enforce an existing law, and for being murdered by a covetous faction of the aristocracy.

Niebuhr showed that these laws had nothing to do with private estates, that they were restricted to the *ager publicus*, the public domains, while yet unoccupied, and to which no one but the State, *i, e.* all in common had the slightest right. Such land as had been gained by conquest was left unoccupied till such time as the State made a formal division of it, when each man's portion became his private property. But until this was done no one man had a right to settle on it or enjoy it more than another. If any did he was to quit as soon as the State saw fit to assert its claim. Now the Roman nobility were in the habit of disregarding these usages: they would take to themselves large tracts, cultivate them by slaves, eject the poor who might have settled thereon also, and gradually monopolize the whole. Then they trusted to their influence on the elections, or to more inevitable means, to resist the passage of laws enabling the State to exercise its ancient privilege of dividing the national lands among the poorer citizens,—an expedient which is indisputably a wise one for providing for a redundant population. The difficulty of obtaining a concession in practice of this undisputed right led naturally to a law limiting the amount which might be occupied by the nobility, who alone were likely to transgress. They were tenants at will only: there was no property involved.

Such is the true understanding of the Agrarian laws, and it will be seen how widely it differs from the view once generally attached to them. The laws themselves were many, but attended with varying success. Generally they failed, owing to the determined opposition which the less noble-minded of the aristocracy made to them. Some were evaded and died out, others crushed at once by the murder of their proposers. This was the fate of Tiberius Gracchus,—a man who cannot be convicted of ulterior motives, and whose leading measure was the dictate of a wise and enlarged policy.

Now let us see whether the book before us will give the tyro a clearer view of this once dark and knotty question.

"*Leges Agrariae*, the name of laws which had relation to the *ager publicus*."

"*Lex Licinia Agraria*, that no one should possess more than 500 jugera of the *public* land, nor keep upon it more than 100 head of large, or 500 of small cattle."

"*Lex Sempronia Agraria*. In B. C. 133 the tribune Tib. Gracchus revived the Agrarian law of Licinius: he proposed that no one should possess* more than 500 jugera of the *public* land, and that the surplus land should be divided among the poor citizens, who were not to have the power of alienating it."

The article on the phrase *Ager Publicus* is very clear and exact, and this, with the definitions of particular laws, will be sure to defend the tyro from such misunderstandings as certain other works would infallibly lead him to. He will be far enough from considering Agrarian as necessarily a term of political reproach in its origin. Of course the information here given on this, as all subjects, is necessarily brief, but it will be sufficient in the outset, and fit him for a profitable investigation in more extended treatises.

The same, too, may be said of countless other points on which the varied learning of German inquirers is here condensed. We will quote no more, but simply refer to the words *Census, Comitia, Consul, Patricii, Plebes, Senatus, Tribunus, etc.*, for examples of the felicitous manner in which the great results of modern inquiry into the Roman political history and constitution are here made accessible to the beginner. But we are far from limiting our commendation to the department of Roman constitutional changes. Grecian antiquities and the private life of both people are equally well treated. Boeckh and Muller, to mention no more, have been as judiciously made use of as Niebuhr and Wachsmuth.

The attention paid to a more enlarged system of classical study since the opening of this century, and the unhoped for returns which it has yielded demand imperatively that the knowledge acquired should be incorporated into our elementary classics. The present state of instruction needs a thorough recasting in this respect. Our imperfect and clumsy manuals are a great hindrance in the way of sound learning ever gaining ground among us. Boys are systematically taught that which, if they remain scholars, they have painfully to unlearn. Mythology and History, for example, are generally elucidated from text books, and on systems which the veriest tyro of a European grammar school would probably be able to refute.

Such books as this, then, deserve a hearty welcome and an immediate adoption. We hope to see it followed soon as may be by a School History on the basis of Niebuhr and other late writers, and a Manual of Mythology which shall give a brief yet clear statement of the opposing systems of Creuzer and Lobeck, discriminating also between the Greek and Latin worship, and presenting a rational style of denoting the gods.

The volume before us is well enough printed and profusely illustrated. B.

* *Possideo* has a definite technical meaning: the use of that which we do not own, and which it is out of our power to own. Consequently, when applied to land, it was unnecessary to say *agri publici*, (as in the law of Licinius,) but *agri* simply. The *ager publicus* was the only land which men commonly enjoyed without owning.—*Dr. Arnold.*

DIOCESE OF CONNECTICUT.

Report of the Committee on the Constitution and Canons.

The Committee of 1845 on the Constitution and Canons to whom were recommitted the amendments of 1844 to Article VI. of the Constitution with leave to report at the present Convention, have attended to the duty assigned to them, and now report as follows:

On examining the subject of the Sixth Article, and tracing the several alterations of the Constitution from its formation in 1792, to the present date, the Committee have thought that a recurrence to the fundamental principles of the Church, rather than continual alterations as special contingencies may arise, is the better method of providing a permanent rule for our observance.

The Convention of every Diocese is composed of the Bishop, Clergy and Laity. The great rule of St. Ignatius, which has ever been observed in all parts and in all ages of the Catholic Church, "let nothing be done without the Bishop," has ever been observed in this earliest Diocese of the American Church. Connecticut has a right to congratulate herself for having preserved an entire consistency on this point from the beginning of her Ecclesiastical organization.

But with regard to the clergy, the same unwavering consistency has not always been preserved. In the Primitive Church which had the honor of first introducing the right principles of representative government, the clergy as Ambassadors for Christ and Stewards of God's mysteries, were considered by virtue of their office as the Bishop's Council. As regards Presbyters, "this honor," says Bingham, "was done them in regard to their authority in the Church, wherein they were considered as a sort of Ecclesiastical Senate or Council to the Bishop, who scarce did any thing of great weight and moment without asking their advice, and taking their consent, to give the greater force and authority to all public acts done in the name of the Church. Upon which account, St. Chrysostom, and Synesius style them the Court or Sanhedrim of the Presbyters; and Cyprian, the sacred and venerable bench of the clergy; St. Jerome and others, the Church's Senate, and the Senate of Christ; Origen, and the Author of the Constitutions, the Bishop's Councellors, and the Council of the Church." (Ant. B. ii. c. 19, s. 7.) And again; "This was an ancient privilege of Presbyters to sit and deliberate with Bishops both in their consistorial and provincial councils. And if we ascend yet higher, we shall find matters always thus transacted in the Church *ab origine*; as appears from Ignatius, whose writings . . . . . speak as much for the honor of the Presbytery, as they do for the superiority of the Episcopacy." (Ibid. § 8.) And so with regard to Deacons: "In Provincial and Consistorial synods the Deacons were sometimes allowed to give their voice, as well as the Presbyters in their own name." (Ant. B. ii. c. 20, s. 17.) "When Alexander sent forth his Circular letters to all other Bishops against Arius, he first summoned all the Presbyters and Deacons of Alexandria, and region of Mareotis, not only to hear what he had written, but also to testify their consent to it, and declare that they agreed with him in the condemnation of Arius. From whence we learn that though the deposition was properly the Bishop's act, yet to have it done with the greater solemnity, the consent both of the Presbyters and Deacons was required to it. . . . . The Council of Rome that was gathered against Novatian, consisted of sixty Bishops, and many more Presbyters and Deacons. The first Council of Antioch, that was held against Paulus Somasatensis had also Presbyters and Deacons in it." (Ant. B. ii. c. 19, s. 8.) The Consistorial Synods of ancient times correspond to our Diocesan Conventions; as the Provincial Synods correspond with our General Conventions. The clergy, therefore, both Presbyters and Deacons, sit in Convention of right, not as representatives of parishes or of seats of learning, or as Missionaries, or from any other contingency, but by virtue of their office derived from Christ.

The Laity sit in Convention as the representatives of the several parishes to which they belong; in accordance with that great principle of legislation laid down by Hooker, "that in all societies, companies and corporations what severally each shall be bound unto, it must be with all their assents ratified. . . . . *As the Laity should not hinder the Clergy's jurisdiction, so neither is it reason that the Laity's right should be abridged by the Clergy*, saith Pope Innocent. But were it so that the clergy alone might give laws unto all the rest, forasmuch as every Estate doth desire to enlarge the bounds of their own liberties, is it not easy to see how injurious this might prove to men of other conditions? Peace and justice are maintained by preserving unto every order their right, and by keeping all Estates, as it were, in an even balance." (Eccl. Pol. B. viii. p. 3, 68, &c.) Hence it was that in the first Constitution of 1792, formed under the cognizance of the first American Bishop, the Article on the subject of representation was in the following concise form: "There shall be an annual meeting of the Bishop, his clergy and lay-deputies from the several churches of the Diocese." This continued in force thirty-three years.

To know who constitute the Bishop's clergy, it is necessary to observe that all who receive Holy Orders from him, or had received them from his predecessors in the See, are entitled to seats in Convention, unless by some act of discipline, or by having been canonically transferred to some other diocese they have forfeited or abandoned the privilege. In like manner those who have received orders from other Bishops may, by letters dismissory accepted by the Bishop of this Diocese, be admitted under his jurisdiction. And in this case they become to all intents and purposes the same as if ordained by him; the Episcopate throughout the world being one, and held by the Bishops, as St. Cyprian expresses it, "in solidum," or as tenants in common. Your Committee therefore would recommend that the first clause of the Sixth Article to the words "shall be members of this Convention" be stricken out, and that the following be substituted:

"The Convention shall be composed of the Bishop, his clergy and lay-deputies from the several churches of this Diocese."

Should this amendment be adopted, it will be necessary to amend the Ninth Article of the Constitution so as to make it accord with this alteration in the first clause of the Sixth. In conformity with the fundamental principles of the Church as stated in this report, the Standing Committee of Connecticut is composed only of Presbyters. They correspond in great measure with the Dean and Chapter of a Diocese in the Church of England; and the office is in practice confined to Presbyters, because that order in the Christian Church is properly the Bishop's Council of Advice; and as such provide with him in the last resort, for the purity and integrity of the clerical character. In accordance therefore with the proposed amendment of the first clause of the Sixth Article, it is recommended that the Ninth should be as follows:

"The Standing Committee shall be elected at the Annual Convention, and shall be composed of five presbyters. And in case of any vacancy," &c.

With regard to the Amendment of the Sixth Article proposed at the last Convention, which would insert the word "Rector" before the words "Wardens or Parish Clerk," (see Journal of 1845, p. 20,) the Committee can conceive of no valid objection, but on the contrary consider the Amendment as necessary to complete the Article. All that the Convention want to know is that the Lay-delegate or delegates have been duly chosen to represent the Parish; and for this purpose they must have the testimony of some suitable person or persons present at the election. By the immemorial usage of the Church, founded on Constitutional analogies, the Rector of every parish presides ex-officio at all its meetings, as the Bishop, whose representative he is, presides ex-officio over all meetings of his Diocese. In the absence of the Rector, or when there is no Rector, the Senior Warden presides, and in his absence the Junior Warden. The Parish Clerk records the proceedings, and must therefore ex-officio be present at an election. All these officers therefore are competent to give a certificate; and as accidents may arise by which one or the other is hindered from giving it, the parish may be unrepresented if the Rector who sits in Convention ex-officio is not empowered to give the certificate required. Your committee therefore recommend that the word "Rector" be inserted in the Sixth Article of the Constitution before the words "Wardens or Parish Clerk," so that the whole of the last clause relating to the lay-representation of parishes may read as follows: "Each parish in this Diocese which shall have been received into union with the Convention, shall be entitled to a representation in Convention by one delegate; and if it shall consist of more than fifty families, by two; to be chosen by the Parish. And if any parish be composed of two or more congregations, having a corresponding number of Church edifices, such Parish shall be entitled to a representation from each of such congregations, as from so many distinct Parishes. But before any delegate shall take his seat, he shall produce a certificate of his appointment, signed either by the *Rector*, or Wardens, or Parish Clerk. And one third of the members of the Clerical order, and twenty members of the Lay order shall constitute a quorum for the transaction of business; but a smaller number may adjourn.

All which is respectfully submitted.

SAMUEL FARMAR JARVIS,
AMBROSE S. TODD,
FREDERICK HOLCOMB,
SAML. H. HUNTINGTON,
MOSES WHITE.

From the Brooklyn Daily Advertiser, of July 8.

ST. LUKE'S CHURCH.

We published the following last week, but republish it with sundry corrections, and the addition of the copy of a note from Rev. Dr. Cutler, which appeared in the Eagle of Monday.

ST. LUKE'S CHURCH.—On Monday last we commented with some severity on this Church for withholding, as we thought, from the widow her just dues. We had seen several articles of a similar tenor in the New York and Brooklyn papers; and having received a printed circular signed by Mrs. Comes, and endorsed by the Rev. Dr. Cutler, purporting to be a statement of facts relative to the situation of matters between her and the Church, we did not hesitate to demand justice from St. Luke's to the widow. In these remarks we now believe we did that Church no little injustice; and believing this, are pleased to give the other side of the question, which we do, as we received it from undoubted authority: and the reader can then judge whether or not St. Luke's Church should bear the sins of the Trinity organization, and be held responsible for the payment of debts contracted by a society long before St. Luke's had an existence.

In the year 1835 several individuals, either residents or owners of property on or near Clinton avenue, undertook to erect a church on that street, perhaps partly for the purpose of providing a place of worship for their neighbors, and partly to enhance their own property. Be that as it may, it was decided to erect a church. The contract for carpenters' work was given to Mr. Combs. The church was finished at a cost of $13,700, and not from $15,000 to $18,000, as stated in the printed circular. At this time, it will be recollected, that every thing was high in price, and mens' notions of things extravagant. Every body, in fact, was speculating. The vestry of *Trinity Church*—such being the name of the society—mortgaged the building for $6,000, of which sum Mr. Combs was paid $3,200 on account of his contract; and several pews and vaults were conveyed to him for the balance of his claim; facts not named in the circular. In consequence of the disastrous results of the speculation of that period, most of those connected with the church failed, or became bankrupt,—the attendance on services dwindled down to a few individuals, who found themselves unable to bear the expense of continuing the organization. The church was encumbered with other debts beside the mortgage, which the vestry found themselves unable to pay, (and to this day have not been paid,) and at length gave up all hopes of being able to extricate themselves or meet the current expenses of the church. The mortgage held by Mr. Coles against the church was foreclosed, and the building and appurtenances thereunto belonging were bought by the executors of Mr. Coles, for the sum of $4,200, which was then and is considered now, the full value. This is not the first time similar events have happened—where churches have been built as this was, by donation and borrowing money on mortgage, and then passed out of the hands of those who built them in consequence of the disastrous results of the speculations of that period. It was in this case a misfortune which could by no possibility within the power of the vestry be avoided, and it is to be regretted that Mrs. Combs should be one of the number that suffered by it.

The congregation was dispersed; and to show that the vestry did not suffer the mortgage to be foreclosed for the purpose merely of buying it in, and thus wiping out their old debts, the building was on the hands of the purchasers for some months, during which time it was offered for sale to several denominations, who declined purchasing it. It was unfit to be converted into a dwelling or it might have been sold, and of course, in that case, the vaults and grounds would have been diverted from the original purpose.

A number of individuals residing in the neighborhood, some of whom had never attended the church, with perhaps others that had, but among whom was certainly only one of the vestry of the Trinity Corporation; and he had been elected without his knowledge or consent, undertook to form a new organization under the name of St. Luke's Church. It was first proposed and rejected to erect an edifice of larger dimensions than the one offered for sale, in which to worship; but at length they decided to purchase the building formerly occupied by the Trinity Society, providing funds could be raised. As it was intended to form an Episcopal Church, application was made to the Trinity Church, New York, for aid. This she declined to extend, unless the applicants should raise more than half the amount required to purchase the building, so that it should be entirely paid for when taken possession of. By great perseverance and generosity on the part of sundry residents in the parish who had nothing to do with the old "Trinity" Church, $2,500 was raised. Trinity Church, New York, advanced $1,500 more, making $4,000 in all, which sum was paid the executors of Mr. Coles for the building, in April, 1842.

It is unjust to say that the vestry suffered the mortgage to be foreclosed, for the purpose of getting round the claims of Mrs. Combs; for the executors of the estate to which the mortgage belonged, having purchased the property at the sale, made every effort in their power for several months, to dispose of it without success; and at last sold it to the present owners, who were ignorant of the affairs, for some $200 less than they had paid for it. The price paid for the building by the present vestry, $4,000, is considered its full value, and Mrs. Combs must be mistaken in stating in her circular that it is worth some $15,000 or $18,000.

Immediately the new Church organized, owing to representations made to the vestry by Mrs. Combs, the vestry with laudable generosity, executed to her deeds for the vault in which her deceased husband's remains still lay; and also for one of the most valuable pews in the Church. For the pew she receives a yearly rental of $35; and at any time can dispose of it for at least $400 to $600. The vault worth some $200 more; yet these facts are, singularly enough, not stated in her circular. Neither is it mentioned that her husband received $3,200 on his contract. From all we can learn the present vestry have acted with great liberality towards the widow. But we think she has been illy advised and received wrong impressions relative to the claims. There are other persons who have claims against the *Trinity* Church who cannot obtain their just due. But certainly the present Church cannot be blamed for that. They purchased the building after it had been offered for sale to others for months; and if besides paying its full value, they should be held responsible for old claims, it would prove to be a dear edifice.

The case of Mrs. Combs is one deserving of sympathy, and we trust her appeal will meet with a substantial response, as it doubtless has done. The loss sustained by her husband in executing the carpenter work of the Church, connected with other losses consequent upon those speculating times, doubtless left him, as were many others left just then, comparatively poor; but we cannot see what claim, legal or otherwise, she has on the vestry of *St. Luke's Church*, for the balance due on the contract of her late husband. They will, and doubtless have responded to her appeal to the extent of their power, as is the duty of every Christian.

St. Luke's Church is far from being rich, as we are credibly informed. In fact its present worthy pastor has had to rely upon other sources than his receipts from the Church to obtain a living income. The congregation attending St. Luke's Church is not large, as there are, we believe, only some thirty or forty pews in the Church, and these are not all filled on the Sabbath. We are glad to learn, however, that the attendance was increasing up to time publicity was given in the city journals, to the statements put forth in the circular. These of course have had an injurious effect; and as we helped spread them, we think it but justice to say what we have. We have no feeling in the matter further than to do all parties equal justice. Wherever we are led to believe we have done injustice to any man or set of men, we are always pleased to make the amende honorable. Such has ever been our course, and we intend it ever shall be.

1 SANDS STREET, BROOKLYN, July 3, 1846.

I was pained to learn this morning that a construction was put upon the document issued by Mrs. Combs, by which the purchasers and present proprietors of St. Luke's Church were considered in fault—which document has at its commencement a short note of mine. In that note there is of course no endorsement by me of any statement which may have been appended to it. But merely an expression of sympathy for a widow and family in distress. I could not have supposed that such a construction would be put upon it.

In my judgment, the present proprietors of the Church, so far from deserving a shadow of blame, are and ever have been worthy of praise in this very matter of Mrs. Comb's claim. The present is to say that I have warned every person who has consulted me in this matter, to beware lest they speak against the above persons—and have advised them to throw the whole subject upon Episcopalians in general, as a matter of sympathy with a suffering family.

B. C. CUTLER,
Rector of St. Ann's Church.

DIOCESE OF LONDON.—*St. James's, Enfield Highway.*—The annual festival of the Schools in the District of St. James's, Enfield, was celebrated on Wednesday last, St. John Baptist's Day. Divine Service commenced at St. James's Church at eleven o'clock. The prayers were offered by the Rev. J. F. Russell, the Incumbent, assisted by the Rev. A. J. Howell, Curate of St. James's, and Lecturer of St. Andrew's, Enfield; and the sermon was preached by the Rev. J. Haskoll, of St. Peter's, Walworth. About two, the children of the National and Infant Schools took their seats at each end of the spacious Infant School room, which was beautifully ornamented with flags, garlands and evergreens. Shortly afterwards the company began to arrive, and the space allotted to visitors was soon occupied by all the most influential persons belonging to the district and its vicinity. At half-past two, a Psalm was sung by the children, after which the Rev. J. F. Russell made a few remarks on the nature and object of the festival. The prizes, which were very numerous, were then distributed: and an excellent address was delivered to the children by the Rev. J. R. Nicholl, Rector of Streatham and Chaplain to the Bishop of St. David's. The juveniles and company then dispersed into the large field at the back of the school-room. The sports which were the same as on former occasions, then began, and continued with great spirit, till five o'clock, when the children were regaled to their heart's content, with cake, tea, tarts, wine, &c. At dusk, a maypole, (beneath the decorations of which, a large store of combustibles and fireworks, had been concealed) blazed and exploded to the great delight of the younger portion of the spectators. After the dismissal of the children and the departure of the visitors, a number of the poorer parishioners sat down to a plentiful old English supper, provided for them by G. P. Hubbuck, Esq. Much praise is due to the Committee of the Schools, especially the ladies, for the liberality and order which characterized all the arrangements of the festival. Among the clergy present, besides those already mentioned, were the Revs. Dr. Butler, C. W. Bollaerts, M. E. C. Walcott, F. L. Naylor, H. Merewether, &c. The Rev. J. M. Heath, Vicar of Enfield, who had promised to attend, was unable to do so; as was also the Rev. Richard Harvey, Rector of Hornsey, and Dean Rural.

Domestic Intelligence.

NEW YORK.—At the late Commencement of Union College, Schenectady, the honorary degree of LL. D. was conferred on the Rt. Rev. Bishop of Pennsylvania. An address in Latin was presented to the Trustees, signed by more than fifty of the oldest graduates, among whom were Hon. G. Y. Lansing, 1800; J. C. Spencer, 1806; and Dr. G. Hawley, 1809. The Address was replied to, and the usual form of granting the Diploma through the President and Professors being dispensed with, it was signed by the Trustees individually, from the Governor of the State through the whole number. The Address and Diploma will be presented to the Bishop.—(*From a Daily Paper.*)

New Jersey.—The Journal of the late Convention, the 63d, held in this diocese, furnishes the following particulars on the state of the Church. The Convention was attended by 33 of the clergy, and 69 lay-delegates. The delegates elected to General Convention are Drs. Barry and Ogilby, Rev. Messrs. Dunn and Morehouse, and Messrs. Gifford, Parker, Potter, and Stratton. Supplemental Deputies: Rev. Messrs. Staunton, Williams, Stubbs, and Ten Broeck, Messrs. Howell, Field, Canfield, and Autsen. An amendment to the Constitution making none but communicants eligible as lay-deputies was negatived; by the clergy, ayes 2, nays, 23; by the laity, ayes 2, nays 19. The Bishop's address reports the confirmation of 188 persons, the consecration of 2 churches, and the ordination of 1 deacon and 1 priest. The baptisms during the year have been 319, of which 233 were infants, and 62 adults, some reports not specifying. The whole number of clergy is 53, of whom 6 are deacons. The offerings of the Church for the year amount to $1161, of which more than half was received from two parishes, St. Mary's Burlington, and Trinity, Newark. The former parish is reported in addition to other offerings to have contributed $13,000 towards the erection of a new parish church, to cost $20,000.

NEW JERSEY.—Fifth Sunday after Trinity, 12th inst., the Rev. J. L. Watson was instituted into the Rectorship of Grace Church, Newark. Morning Prayer by the Rev. Mr. Williams, Sermon by the Rev. Dr. Wainwright, and the Holy Communion administered by the Rector. The Bishop preached in the afternoon.

The corner-stone of St. Luke's Church, West Bloomfield, New Jersey, was laid on Tuesday afternoon, the 28th inst., by the Rev. Anthony Ten Broeck, Rector of St. Mark's Hall, Orange, Missionary to the Parish; the Rt. Rev. the Bishop of the Diocese having been prevented from being present, as was his purpose. The Address was delivered by the Rev. Professor Haight. The Rev. Messrs. Henderson, Watson, Williams, Fash, Thompson, and Green were present. The Church is to be a neat and beautiful structure, of plank, after a design furnished by Mr. Renwick, of New York. It is but a very short time since the missionary commenced regular services in the place. The prospects of the parish are highly encouraging.

Missouri.—The Journal of the 7th Annual Convention, held May 13th, has been received. Nine out of the 12 clergy belonging to the diocese, and 17 lay-delegates were in attendance. The Rev. Messrs. Cressey, Griswold, and Minard, and Messrs. Doan and Spalding were elected the Standing Committee. The Rev. Messrs. Corbin, Cressey, Griswold, and Minard, and Messrs. Doan, Mead, Morton, and Spalding were elected deputies to the General Convention. Baptisms, according to Parochial Reports, (infants 127, adults 27,) 154; confirmations 47; communicants 518. There has been one ordination,—the candidates for orders are three.

NEW HAMPSHIRE.—The Journal of the 46th Convention of this Diocese is received. The Convention was attended by Bishop Chase, 5 clergymen, and 3 lay delegates. The Sermon at the opening service was preached by the Rev. W. Horton, and the Eucharist celebrated by the Bishop. During the year there have been confirmed, 17; baptized, (infants 28, adults 3,) whole number 50; ordained one deacon. There are 462 communicants, and 11 clergymen in the diocese.

MARYLAND.—*Episcopal Visitation.*—Tuesday, July 7th, in St. Mark's Chapel, St. Mary Anne's Parish, Cecil county, the Bishop confirmed 3, preached and celebrated the Eucharist. Thursday, the 9th, in Trinity Church, Elkton, 3 were confirmed, and the Eucharist celebrated. Friday, 10th, in St. Augustine's parish church 1 was confirmed, and the Eucharist celebrated. Saturday 11th, St. Stephen's Parish was visited:—Morning Prayer and the Eucharist, and Evening Prayer with a sermon at each, were celebrated. The Fifth Sunday after Trinity, July 12th, in the chapel of Shrewsbury parish. Morning Prayer was said, and the Eucharist celebrated. Afternoon of the same day, Evening Prayer at the parish church, when 5 were confirmed. Monday 13th, in Chester Parish Church, Chestertown, Morning Prayer was said, and 3 confirmed:—Evening Prayer and a sermon at night. Tuesday 14th, in St. Paul's Church, Kent county, Morning Prayer was said, 2 confirmed, and the Eucharist celebrated. At night in Chester Parish church, Evening Prayer and a sermon. Wednesday 15th, in Chester Church, Morning Prayer by the Rev. Henry Brown, the Lessons by the Rev. Mr. Freeman. The Bishop preached and celebrated the Eucharist, and admitted to Deacon's orders Mr. Christopher Billopp Wyatt;—the candidate presented by the Rev. Dr. Jones. The Rev. Mr. Owen administered the cup. Dr. Wyatt and the Rev. Messrs. Flower and Gordon were present. Afternoon in the same church, Evening Prayer and a sermon. At night the third service, a sermon and 1 confirmed. Thursday, 16th, the Bishop preached in a school-house at Sadler's Cross Roads, St. Luke's parish, Queen Anne county. Friday 17th, in St. Luke's Parish Church, Church Hill, after morning Prayer, the Bishop preached, confirmed 5, and celebrated the Eucharist.

OHIO.—The Convention of this Diocese will be held in St. Peter's Church, Delaware, Thursday, August 6th.

MAINE.—The 27th Annual Convention of the Protestant Episcopal Church in this Diocese was held in St. Paul's Church, Brunswick, on the 8th and 9th days of July. All the officiating clergy were present, and a large number of lay delegates. Rev. W. R. Babcock, of Gardiner, preached the Convention Sermon. The following were chosen on the Standing Committee:—Rev. J. Pratt, W. R. Babcock, A. Burgess, Messrs. Gardiner, Weston, and Holman. The Rev. A. Burgess, of Augusta, was chosen Secretary. Nothing of general interest is reported as having been done. The next Convention will be held in St. Mark's Church, Augusta.

Confirmations.—June 30th, in Trinity Church, Saco, 4; July 1, St. Stephen's, Portland, 9; 3d, Christ Church, Gardiner, 8; afternoon of same day, St. Mark's, Augusta, 4; 7th, St. Paul's, Brunswick, 4.

CONNECTICUT.—The corner-stone of a new church to be erected by the parish of Christ Church, Trumbull, was laid on the 16th inst. by the Rector, the Rev. Mr. Bronson. The Rector was assisted in the services by the Rev. Dr. Mead and the Rev. J. Scott. The Address was by the Rev. G. S. Coit. The Rev. Dr. Mead, the Rev. Messrs. Bull, Coit, Everett, Gordon, Rossiter, Scott, and Tomlinson, were present, also the Rev. H. M. Lance, of South Carolina.

Trinity College.—Annual Commencement Thursday, August 6th. Junior exhibition Wednesday evening. Address before Convocation (by Rev. J. Williams) Wednesday afternoon. Meeting of the House of Convocation Wednesday 10 A. M. Meeting of Alumni 9 A. M.

On Sunday last, the 6th after Trinity, the Rt. Rev. Bishop of the Diocese held an Ordination in St. John's Church of this city, and admitted to the sacred diaconate, Thomas S. Preston, A. B., an Alumnus of Trinity College and of the General Theological Seminary.

The candidate was presented by the Rev. A. C. Coxe, rector of St. John's, who also read Morning Prayer, assisted by the Rev. Prof. Jackson, and preached the sermon. As usual on such occasions, the Litany was recited only in the Ordination Office and by the Bishop himself. The Holy Eucharistic Service, after the solemn examination of the candidate and the laying on of holy hands, was offered by the only assisting Priest, Rev. A. C. Coxe; and the communion administered at the chancel rails to the Rev. A. Jackson, and to the newly-ordained Deacon, and afterwards to a goodly number of the faithful.

The Reverend Preacher chose the words of Psalm lxxxiv. 10, "I had rather be a door-keeper in the house of my God, than to dwell in the tents of ungodliness," as the text wherefrom "to declare the duty and office of such as come to be admitted Deacons; how necessary that Order is, and also how the people ought to esteem them in their office." The mingled love and fear, humility and self-sacrifice, hope and trust with which the Psalmist was inspired, were described as well becoming one whom God is taking nearer unto Himself than others, by advancing him to the Christian "threshold ministry," such as the services of the Levite and the youthful Prophet Samuel had typified; and they were also applied as a test of the character which ought to belong to every child of God. In dwelling, as the Ordinal directs, on "the Office" of a Deacon, the correspondency of the Levite's office, the Divine Institution of the Christian Diaconate, and the primitive ministry of Deacons were considered; humility and faithfulness, and, if it should please God, a life-long service in that office, were declared to be "the duty" of the Deacon; "the necessity of that order" was shown from the wants of our "poor missionary Church;" and likewise "the esteem in which it ought," in obedience to Apostolic precepts, "to be held." The address to the Candidate sounded a mingled note of warning and of encouragement against almost inevitable trials, and of hope of an eternal crown.

The introduction of the first 5 verses of Psalm xxvii. from the Psalter, sung by the Choir as an Anthem, immediately after the Sermon, while the Preacher was robing himself for the presentation, seemed delightfully appropriate to this solemn occasion, when thus the Church gathered in another zealous servant "for the perfecting of the saints, for the work of the Ministry."—*Calendar.*

RHODE ISLAND.—Third Sunday after Trinity, June 28, four persons were confirmed in St. Stephen's Church, Providence.

WESTERN NEW YORK.—At a meeting of the Standing Committee held the 10th inst., one Deacon was recommended for Priests' Orders, and six candidates to be ordained Deacons.

VIRGINIA.—*Ordination.*—Friday the 10th inst., in Christ Church, Alexandria, Bishop Meade admitted to Deacons' Orders the following graduates of the Alexandria Seminary: J. M. Bannister, G. H. Norton, J. A. Weed, D. A. Tyng, J. Stearns, Jr., H. C. Lay, J. A. Woodward, and D. F. Sprigg. Morning Prayer was read by the Rev. W. M. Jackson, of Virginia, and the Sermon preached by the Rev. Dr. Tyng, of New York. Bishops Johns and Lee were present on the occasion.

Confirmation.—Thursday, Bishop Meade confirmed five in the chapel of the Theological Seminary.

June the 24th, the corner-stone of a new church, to be known as St. Thomas's, was laid in Abington by the Rev. J. D. M'Cabe.

Pennsylvania.—*Ordination.*—Sunday the 6th after Trinity, in Grace Church, Bishop Potter admitted to Deacon's orders Messrs. B. A. Smith, and A. A. Marple. Morning Prayer by Dr. Ducachet, the candidates presented by Dr. Vaughan, the sermon by the Bishop, who also celebrated the Holy Eucharist, assisted in its administration by Dr. Ducachet and the Rev. C. W. Thomson.

Clergy of the Protestant Episcopal Church,

In the City of New York and Vicinity.

Onderdonk, D.D., Rt. Rev. Benjamin T., 106 Franklin st.
Abercrombie, Rev. Richard M., 359 Fourth st., and 3, 129th st.
Anthon, D.D., Rev Henry, 2d Avenue, corner of 10th st.
Balch, Rev. Lewis P. W., 4 Great Jones.
Bedell, Rev. Gregory T., corner of Tenth st. and Fifth Avenue.
Berrian, D.D., Rev. William, 50 Varick street.
Bourns, Rev. Edward, 18 East Fourteenth street.
Bradin, Rev. James W., 292 Henry street.
Carder, Rev. James D., Fort Hamilton, New York Harbor.
Carter, Rev. Lawson, 23d street, near Fourth Avenue.
Cox, Rev. Richard, 14 Mott street.
Crummell, Rev. Alexander, 271 Mott street.
De Koven, Rev. Henry, 69 Irving Place.
Dowdney, Rev. John, 162 Fourth Avenue, and 20 John st.
Duffie, Rev. Cornelius R., 174 Twenty-first street.
Eigenbrodt, Rev. Wm. E., 53 Amity street
Evans, Rev. Benjamin, 172 Broome street
Forbes, Rev. John M., 477 Hudson street.
Frazer, Rev. Alexander, 190 Madison street.
Grigg, Rev. John, 24 Howard street.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, Rev. Benjamin I., D.D., 266 Tenth street.
Harris, Rev. Nathaniel S., 281 Broadway.
Higbee, D.D., Rev. Edward Y., 159 Chambers street.
Howland, Rev. Robert S., 15 Washington Square.
Hoyt, Rev. Ralph, 18 Hamilton street.
Huddart, Rev. R. Townsend, 14th street.
Irving, Rev. Pierre P., 281 Broadway.
Jackson, Rev. Charles D., 20 John street, and Rossville, S. I.
Jelliff, Rev. Hiram, 31st street, between 2d and 3d ave.
Jones, Rev. Lot, 77 Second Avenue.
Labagh, Rev. Isaac P., 281 Broadway.
Leavenworth, Rev. Thaddeus M., Williamsb'g, & 20 John
Lyell. D.D., Rev. Thomas, 77 Anthony street.
Marcus, Rev. Moses, cor. of Lexington av. and 27th. st.
McVickar, D.D., Rev. John, 8 College Green.
Mead, Rev. Edward N., 152 Waverly Place.
Millett, Rev. James, 31 Irving Place.
Morris, Rev. William, 76 Varick street.
Nichols, Rev. Edwin A., 528 Hudson street.
Ogilby, D.D., Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 18 St. Mark's Place.
Parker, Rev. Benjamin C. C., 114 East Broadway, cor. Pike street.
Peck, Rev. Isaac, 23 Wooster street.
Pound, Rev. Jesse, 50 Fourth street.
Price, Rev. Joseph Henry, 62 Second Avenue.
Richmond, Rev. William, Bloomingdale.
Schroeder, D.D., Rev. John F., St. Clement's Place.
Seabury, D.D., Rev. Samuel, 471 Hudson street.
Shimeall, Rev. Richard C., 185 Fourth street.
Smith, D.D., Rev. Hugh, 206 Twentieth, next to St. Peter's Church.
Southard, Rev. Samuel L., 26th near Lexington Avenue.
Spencer, Rev. Jesse A., 208 Wooster street.
Sweetzer, Rev. Henry W., 458 Houston street.
Taylor, D.D., Rev. Thomas H., 70 Second Avenue.
Thayer, Rev. Foster, Fitzroy Place, 28th st., between 8th and 9th Avenues.
Turner, D.D., Rev. Samuel H., Theological Seminary, Chelsea Square, Twentieth street.
Tyng, D.D., Rev. Stephen H., 82 Beekman street.
Verren, Rev. Antoine, 99 Franklin street.
Wainwright, D.D., Rev. Jonathan M., 10 Hubert street.
Walton, Rev. William, 2 Abingdon Square.
Whitehouse, D.D., Rev. Henry J., 120 Eleventh street.
Williamson, Rev. Charles H., 72 Murray street.
Wilson, D.D., LL.D. Rev. Bird, Theological Sem., Chelsea Square, Twentieth street.

BROOKLYN.

Blake, D.D., Rev. John L., 3 Cornel Place, Clinton street.
Cutler, D.D., Rev. Benjamin C., 1 Sands street.
Diller, Rev. Jacob W., Washington st., near Fulton Ave.
Henry, D.D., Rev. Caleb S., 55 Johnson street.
Hunter, Rev. Joseph, Classon Avenue.
Johnson, Rev. Evan M., corner of Pearl and Johnson st.
Lewis, Rev. William H., 24 Myrtle Avenue.
Noble, Rev. Birdsey G., 30 Clinton street.
Stone, D.D., Rev. John S., next door to Christ Church.
Vinton, Rev. Francis, Court street, between Schermerhorn and Livingston streets.

WILLIAMSBURGH.

Clapp, Rev. Caleb, 3 South Third street.
Haskins, Rev. Samuel M., 1 St. Mark's Place.

JERSEY CITY, N. J.

Barry, D.D., Rev. Edmund D., Essex street.
Patterson, Rev. Albert C., Grand street.

Clerical Changes.

The Rev. William Warland, from St John's Church, Salisbury, to Trinity Church, Bridgewater, Mass.

The Rev. J. B. Smith, to the charge of St. Luke's, Seaford, Christ Church, Broad Creek, and St. John's Church, Little Hill. Address, Laurel, Sussex county, Del.

To Correspondents.

"An Organist" and "Contributor" in our next.

Calendar.

AUGUST.

2. Eight Sunday after Trinity.
9. Ninth Sunday after Trinity.
16. Tenth Sunday after Trinity.
23. Eleventh Sunday after Trinity.
24. St. Bartholomew the Apostle.
30. Twelfth Sunday after Trinity.

SEPTEMBER.

6. Thirteenth Sunday after Trinity.
13. Fourteenth Sunday after Trinity.
16. Ember Day.
18. Ember Day.
19. Ember Day.
20. Fifteenth Sunday after Trinity.
21. St. Matthew the Apostle.
27. Sixteenth Sunday after Trinity.
29. St. Michael and All Angels.

Notices.

Anglo-American Free Church of St. George the Martyr, No. 410 Broadway, near Canal street. This Church, though designed for the more immediate use and benefit of British Emigrants and English Residents, is open every Lord's Day, as a FREE CHURCH, for all WHO CHOOSE TO ATTEND.

The services are those of the "Protestant Episcopal Church in the United States of America," and are performed at half-past 10, A. M., half-past 3, P. M., and half-past 7 o'clock in the evening.

The *Seats* are all *Free*, and such persons are hereby invited to come and worship among us with their families, as are not regular attendants at any other Church.

MOSES MARCUS, RECTOR.

The Wardens and Vestry of the Episcopal Church of the Crucifixion, invite all families and individuals not otherwise located, to attend upon their services, held every Sunday morning at half-past 10 o'clock, and every Sunday evening, at 8 o'clock, in the Lyceum Building, 563 Broadway, third door below Prince street, west side, up stairs.

An excellent Organ and Choir are engaged—a Sunday School meets every Sunday afternoon, at 2 o'clock, to which they are requested to send their children or become a Teacher—the room is most conveniently furnished, and well lighted—the seats are all free—a regular collection is taken up morning and evening, to assist in defraying the expenses—and they are respectfully solicited to invite their friends to accompany them in attending the service. JOHN GRIGG,
Rector of the Church of the Crucifixion.
July 4th, 1846.

The Chapel adjoining the *Church of the Holy Trinity, Brooklyn Heights*, will be open for Divine Service every Sunday at 10 1-2 o'clock, A. M., and 4 P. M. until the Church is ready for consecration in the autumn.
July 25, 1846.

GEN. PROT. EPIS. S. S. UNION.—The advertisement of the publications of this Institution will be found on the fourth page of this page.
DANIEL DANA, JR., Agent.

Acknowledgments.

DOMESTIC MISSIONS.—Since his acknowledgment of the 21st July, the Treasurer has received the following contributions:

From Trinity ch, St Augustine, $7; children of the congregation of St Paul's ch, Lynchburg, Va, Rev W H Kinckle, rector, per the Rev Joshua Peterkin, 43; Miss'y Society of the Theological Seminary, Va, per F M Whittle, Treas, 39; Zion ch, Pontiac, Mich, per Rev J A Wilson, 3. Total, $92.

THOMAS N. STANFORD, Treasurer,
New York, July 28, 1846. 139 Broadway.

FOREIGN MISSIONS.—Since his report of July 21st the Treasurer acknowledges the receipt of the following amounts:

From Ladies' Missionary Society, Trinity ch, Columbus, Ohio, $20; J K, Alexandria, for China, 12; St James's ch, Newtown, L I, for China, 15; R Halbursham, Esq, Savannah, Ga, for Bishop Boone, China, 100; Sunday school, St Mark's ch, Warren, R I, education of Julia Ann Brown and George W Hathaway, Africa, $23 56. Total, $170 56.

J. SMYTH ROGERS, Treasurer,
New York, July 28, 1846. 69 Wall street.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:

From the Bible, Prayer Book, and Tract Society of the Theological Seminary, 30 50; L Brown, donation 1; C L Strong, do, 1.

Donations and subscriptions thankfully received by THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, July 28, 1846

The undersigned gratefully acknowledges the following receipts:—

From members of the General Theological Seminary, $8—making the amount of their contributions during the past year $42 50; and $10 from "the church at M. A.;" also books for the library, from Messrs. Swords & Stanford, New York.
JAMES LLOYD BRECK,
for the Nashotah Mission.
Nashotah-lakes, W. T., 20th July, 1846.

Advertisements.

TO FEMALE TEACHERS.

WANTED immediately a young or widow lady to take charge of the English education of two or three little girls, and also to give lessons on the Piano, and in Drawing and Painting, to a class of small boys. She must be a communicant of the Episcopal Church, and be *fully* competent to instruct in the above named branches. Good recommendations will be required. For information of the situation, which is pleasantly located in the country, apply to Mr. Floyd Smith, at the office of the Churchman. August 1—tf

ALTAR TABLETS.

THE Undersigned propose printing immediately the Creed, the Lord's Prayer, and the Ten Commandments, upon four sheets of paper, each four feet long, by two feet wide. They will be printed in large type upon a colored ground, with colored or gilded letters, and are intended to be pasted on tablets of a suitable size, to be placed over the altars of Churches. This very appropriate ecclesiological decoration will thus be reduced to a comparatively trifling expense, and it is hoped, will be generally introduced in the Churches throughout the country.
HENRY M. ONDERDONK & CO.,
August 1. 25 John street.

Church Publishing and Bookselling Establishment.

ETON LATIN GRAMMAR.

This Day is Published,

THE ETON LATIN GRAMMAR; with additions and improvements, from the celebrated work of C. G. Zumpt, Ph. D. To which is added, the Appendix to the Latin Accidence, by Jas. Hinton, A. M., containing nearly five hundred examples of Nouns, Pronouns, and Verbs, and including every variety of Etymological Termination. Arranged, edited, and adapted to the schools in the United States, by the Rev. Wm. Morris, Rector of Trinity School, New York. 12mo. sheep. Price 63 cts.

*** The almost universal adoption of the Eton Latin Grammar in the classical schools of Great Britain, for more than three centuries, is a sufficient guarantee of its merits. Its simplicity and brevity cannot fail to recommend it to both teachers and student. Particular attention is requested to the Appendix, containing nearly 500 examples of Nouns, Pronouns, and Verbs, including every variety of terminations. It is without exception the most valuable addition to a Grammar ever made.
HENRY M. ONDERDONK & CO.,
August 1. 25 John street.
☞ Teachers of Schools by forwarding their names, will have a copy of the Grammar presented to them.

Poetry.

From Graham's Magazine for August.

LINES,

SUGGESTED BY CRAWFORD'S STATUE OF THE DYING INDIAN GIRL.*

"She was the fairest of the Indian maids!"
Than hers no lighter footstep brushed the dew
At morning from the silent forest glades,
Or swifter o'er the green savannahs flew;
And her young form in moulded beauty lying—
But for the piercing shaft—who could have guessed
That were the grace and loveliness of dying,
Which seemed so fair an attitude of rest?

Those rounded limbs repose as on a bed
Of summer flowers, or fresh and dewy grass,
Gently around that feather-cinctured head
I seem to hear the winds of evening pass;
And in the fulness of that lifted eye,
And the soft lips that gradually part,
There is no sign of mortal agony,
Though the keen arrow feeds upon her heart!

Is it the stoicism of her race
That even in simple girlhood thus hath power
The mortal pang and terror to efface,
And shed such calmness o'er this awful hour?
Doth she forget how sweet it was to dwell
By silver streams beneath the greenwood shade?
Forget how hard it is to bid farewell
To those whose love her life all gladness made?

No, she forgot not—for a moment rushed
The tide of anguish—almost of despair—
It passed—and through her bosom's channel gushed
The holy hopes which now have triumphed there.
For she had heard from Christian lips the tale
Of love divine, that stooped to human death,
And felt her dim and erring worship fail
Beneath the higher, purer, holier faith!

And tenderly within her dying grasp
Is pressed the sacred symbol of her creed,
As if the memory to her soul to clasp
Of the pure victim doomed on cross to bleed,
And she, herself a victim, lifts to Heaven
The appealing thought, that ne'er is raised in vain,
And to her untaught spirit straight is given
Visions of bliss, in place of mortal pain.

Earth fades before her—and she sees no more
Her father's tent the summer boughs among,
For Paradise hath opened wide its door—
She sees its bowers—and listens to its song!
No mother's eye—no sister's voice is near—
But full of love the white-winged angels stand,
Above her lowly death-bed, soothe and cheer,
And waft her soul to their own Spirit-land!

Rome, April 17, 1846. R. T. W.

Communications.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. LXXVIII.

At this season of her year the Church, in her proper Sunday Lessons, commends to the devout consideration of her members some of the most remarkable events connected with the deliverance of the Israelites from Egyptian bondage, including of course many references to the character and conduct of Pharaoh. Some of these references have been much drawn into controversy under the impression that they favor a system of belief which attributes his conduct to the irresistible will, the positive appointment, and the direct causality, of Divine Providence. This is supposed to be especially intimated in the Lord's message to Pharaoh—"In very deed, for this cause have I raised thee up, for to show in thee My power; and that My name may be declared throughout all the earth."

Imperfection is connected with every thing human. The Scriptures themselves, the preservation of whose general purity thus far has been, and ever will be, effected by divine superintendence, when put into the hands of man, often experience the effects of his fallibility. This appears in the instances in which the best translations depart from the true spirit, and full meaning, intent, and bearing, of the divine original. These have been allowed by the Great Inspirer, in accordance with that feature in His moral government whereby man's frailties and imperfections are instruments of discipline, by involving him in trials and difficulties which constantly prove to him the necessity of faith, thoughtfulness, and exertion, in order to his profitable and successful working out of his probation. As a counterbalance, however, the providence and grace of God have ever preserved in the Church the means of preventing these defects in the translated Scriptures from making serious inroads on that system of faith, piety, and morals, which was deposited with that Church, for man's temporal, spiritual, and eternal welfare, and recorded by inspiration of the Holy Ghost, in the Scriptures as originally indited.

This imperfection of translations appears in the above noticed rendering of a portion of God's message to Pharaoh.

The phrase "raised thee up," is not agreeable to the original. The marginal reading "made thee stand," conveys the proper idea more fully. It is meant to express Pharaoh's having been preserved from destruction by the preceding plagues. "For this cause have I made thee stand," or remain unhurt amidst the severe scourges that have visited thy land, and kept thee from falling a victim to them.

The correction of an error in the translation of the immediately preceding verse, will set the meaning of this in a still stronger light. That verse runs thus:—"Now I will stretch out My hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth." It should be, Now I *had stretched* out My hand, that I *might* smite thee and thy people, and thou *shouldest* be cut off from the earth. Then immediately follows the above cited passage, "and in very deed for this cause," &c. This may be equally literally, and for consistency with the scope of the whole, *should* be, rendered *but* in very deed; so that the two verses, more properly translated, read thus:—For now I had stretched out My hand, that I might smite thee and thy people with pestilence, and thou shouldest be cut off from the earth. But in very deed, for this cause have I made thee stand—not suffered thee to be destroyed—for to show in thee My power, and that My name may be declared throughout all the earth.

The meaning of the whole may be thus given in a paraphrase:—I am the great God, whose requisitions to let My people go from thy cruel bondage, although confirmed by miracles, which, but for thy wicked and perverse obstinacy, must have subdued thee into acquiescence, thou hast disregarded; and by whose command, therefore, the various plagues thou hast experienced have come upon thee. These punishments have been ineffectual, and abused to the hardening of thy heart. Grievous pestilence might have been added. Thy own life might have fallen a sacrifice. But I have refrained from this extent of just judgment, and preserved thee still in life, for such a tremendous display of retributive justice, shouldst thou continue rebellious, as will proclaim My name throughout all the earth, as the name of that God, who, though He suffer long, and wait that He may be gracious, will yet severely punish the hardened and impenitent.

This message of the Lord to Pharaoh, then, does not sanction the idea that that monarch was originally destined to the part he acted in reference to the people of Israel—was born and brought to the throne expressly for that purpose. It depicts a feature in the divine dispensations towards all sinners who refuse to be moved to repentance and amendment either by the severities or the mercies of God. The long suffering which keeps them from destruction must render more dreadful the justice that will eventually overtake them. Pharaoh had already had many powerful calls and dreadful warnings. His life had as yet been spared. All these dealings and orderings of God's providence he had abused to the increase of his obduracy and wickedness. Surely then it was a just although a most awful determination of his insulted God to prolong his days for the infliction of punishment that would excite the wonder of the world.

It is only by Pharaoh's thus abusing the dispensations of Providence, and making them subservient to his increase in wickedness, that we can properly understand God's hardening his heart—an expression used as equivalent to the notices, Pharaoh hardened his heart, and the heart of Pharaoh was hardened. It would be blasphemy to suppose that that was done by an immediate act of God; that He Himself prevented the good effect of His own calls, warnings, and threatenings; and that He was thus literally the author of Pharaoh's sins. Even if we could imagine this of Him who tempteth no man, who willeth not that any should perish, but that all should come to repentance, and who hateth iniquity with perfect hatred,—what would be the meaning of the express command, so often repeated, "Let My people go?" Would this be given if Pharaoh had no power to let them go, or were restrained from it by the divine purpose and decree? What of the expostulations, "As yet exaltest thou thyself against My people, that thou wilt not let them go?" "How long wilt thou refuse to humble thyself before Me?" These are not at all consistent with any constraint operating upon Pharaoh, and forcing him to act as he did. It was his abuse of God's long-suffering, and inattention to His calls, that rendered them means of hardening his heart.

His case is very similar to that of many other sinners. The goodness of God is often so perverted and despised, and so deprived of its mercifully designed effect, as to become a very means of iniquity. How often do we see restoration to health, deliverance from danger, and the continuance of life, riches, and honors, made auxiliary to the most iniquitous purposes! Even familiarity with punishments and severe judgments, is frequently suffered to render the heart callous to the kind and good ends for which they were intended.

In these instances the purposes of sin are subserved through the instrumentality of the dispensations of Providence. But will it be said that God Himself subserves those purposes? Pharaoh abused the warnings and long-suffering of Providence to the hardening of his heart. And it is only with this necessary qualification that we can adopt the figurative boldness of the oriental style, aad say that the Lord hardened Pharaoh's heart.

Let the example of Pharaoh be a serious warning to all who are disposed to trifle with the calls of Providence, to abuse His mercy, or to think lightly of His judgments. That it was in his power to repent, to obey the divine command to let Israel go, and thus to have saved himself from the dreadful punishment that at length overwhelmed him, we cannot for a moment doubt. Nor should we doubt that if he had thus listened to the injunctions and regarded the expostulations of Heaven, abundant amends would have been made for any injury his kingdom might have sustained by the loss of so large a number of laboring subjects. But he disregarded the calls of God, mocked at His judgments, despised His threatenings, and abused His mercies. He impiously exclaimed, "Who is the Lord that I should obey His voice to let Israel go? I know not the Lord; neither will I let Israel go." It is true, he was a heathen, and as a worshipper of the gods of Egypt, acknowledged no devotion to the God of Israel, and in this sense knew not the Lord. This, however, was utterly inexcusable. Jehovah had given evidences, to which nothing but wilful opposition could have been blind, that He was the Supreme and Only God. But they were lost on the hardened heart of Pharaoh. His selfish and evil dispositions prevailed over his reason, and led him impetuously forward in that course of persevering impiety which at length brought him to destruction. Once or twice indeed transient feelings of remorse appear to have come over him; but like the morning cloud and early dew, they vanished quickly away, and hardly for a moment checked his progress to the gates of hell.

This is he who steadily refused compliance with the oft repeated injunction of Jehovah, and became callous in iniquity; who was made the subject of the mercy of God by having his life spared in the midst of danger and calamity, and yet abused it to the hardening of his heart; and who was criminally indifferent to the most striking and awful manifestations of divine power and judgment. Let his example be a warning to all who live in the neglect of the divine commands; abuse the blessings of Providence, which ought to be the means of rendering their piety stronger in its character, and more extensive in its operation and influence; or having been subjects of deliverance from danger, calamity, or sickness, forget who it was that saved them, and virtually declare that they know not the Lord, though He has shown Himself so merciful. Let them beware lest habitual sin, and the neglect and abuse of mercies and judgments, be means of hardening their hearts in that iniquity which cannot but prove their ruin.

The force of habit is evident on the slightest inspection of human conduct. Its influence extends to both good and evil. While the Christian who seconds the operations of divine grace by the right and faithful direction of his moral agency, finds both the ease and pleasure of duty increased as he proceeds, he who habituates himself to the practice of sin finds his disposition and ability to resist temptation diminished in increasing proportion to his multiplication of evil compliances. This is wisely and kindly ordered. While it greatly encourages to habits of virtue and piety, it places sin in a most terrific point of view. Every wicked indulgence not only adds one to the account of sins entered against us for the judgmeut to come; but it also renders the encroachment of the next easier and more certain, and takes from us a part of the ability which we had to resist. And thus it is as long as the sinner remains impenitent and unreformed. Penitence and reformation become more and more difficult, until his heart, like Pdaraoh's, is hardened through neglect and continued sin, and to his case may be applied the alarming language of the prophet, "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil."

And if in any stage of this lamentable progress, the sinner should be alarmed at his state, feel a remorseful wish and determination to amend his ways, and yet experience difficulty in finding and pursuing the way of righteousness, let him beware lest he charge God foolishly, and impute to Him the hardness of his heart. That God should have perpetually interposed, and not suffering sinful habits to have their wonted effect, should have so dispensed His grace as to have kept the sinner's heart in a constant and equal state of preparation for its renewing influences, could not have been expected; and that it should have become hardened, must be laid entirely to the account of his own wilful continuance in sin, and the resistance which he made to the monitions and strivings of the Holy Ghost. If he is duly humbled under a contrite sense of this truth, he need not even now despair. He has to deal with that gracious God who is not willing that any should perish, but that all should come to repentance. His reformation may indeed be a hard work. Many obstacles and hinderances will lie in the way of his return to righteousness. But let him remember that this is not to be ascribed to the will or decree of his God, except as these are founded on his own obstinacy and folly; which, therefore, are to bear all the blame. Especially let him beware how he yields to the wretchedly delusive view of the divine dispensations which would lull the sinner into hardened indifference by the unchristian theory that he can do nothing, and must either sink into perdition as a reprobate from eternity, or wait till proof is forced upon him that he is one of those who have been eternally destined to be saved. O! if ever our God, full and free in His offers of mercy, and infinitely compassionate and forbearing in His dealings, can be indignant for insult cast upon His nature and character, surely He must for so gross an imputation. No: He wills that all men should come unto Him, even from the widest of their departures from Him, and be saved. Let then all difficulties in the way of repentance and reformation be motives to still deeper contrition, still lowlier humility, still more vigorous and determined exertion, still stronger faith, and still more diligent and devoted application to the means of God's heavenly grace.

But the sinner's procrastination of his return to God not only adds constantly to the difficulty of that return: it may prevent it forever by the sudden and unexpected intervention of death. With what agonizing emotions must condemned spirits call to mind the privileges and advantages they once possessed, which might have been improved to the glory of God, to their increase in holiness, and to the brightening of the crowns with which they might have been adorned in heaven, abused by them as instruments of greater wickedness, and increased hardness of heart, and thus very means of hastening their progress to the regions of eternal anguish and despair. If in those regions there be a pang more grievous than another, it must be theirs.

And what must be the portion of those who, like Pharaoh, have been preserved amidst dangers, delivered from threatened destruction, or saved from impending calamity; and yet, like him, have turned the goodness and long suffering of God to His dishonor, by making it minister to the increase of their obduracy, and deepen their guilt by its aggravated ingratitude? Surely their portion will be like his. The vengeance of God will overwhelm them with swift destruction. The "lake which burneth with fire" will receive them. They will sink therein never, never to rise. B. T. O.

* This beautiful work of art, now in the artist's studio in Rome, belongs to the collection of Henry W. Hicks, Esq., of New York. It is the statue of a South American Indian girl, who has been shot by the priests for desertion of her faith. The figure is reclining, the head thrown back, and the hair falling loosely upon the shoulders. In one hand she grasps her cross, for the love of which she has suffered martyrdom, while she leans upon the other, supporting herself in the last agonies of death.

MRS. SUSANNA HOPTON.

This lady was descended from the aneient family of the Harveys in Staffordshire; she was born in 1627, and was married to Richard Hopton, of Kington, in Herefordshire, by whose care she was recalled to the Church of her baptism. During the anarchy of the kingdom, while she was yet young, she had been drawn over to the Roman Church by Father Tuberville, but being induced by her husband to consult some of the most learned divines of the age, and to read the best treatises on both sides of the question with which English writers could supply her, she returned to her own Church, and continued to be a sincere and faithful member of it. She is said to have been "a woman of an excellent understanding, fine wit, and solid judgment," and by her own pains she repaired the neglect of her education, though she always herself lamented its incompleteness.

She had a large collection of English books of devotion, and she herself composed some under the title of "Daily Devotions, consisting of Thanksgivings, Confessions, and Prayers, by an humble Penitent." These were for some time supposed to be written by the same divine who wrote "The Sacrifice of a Devout Christian," added to them in a later edition, but Dr. Hickes ascertained by Mrs. Hopton's own confession, that they were written by her.

She wrote likewise an "Hexameron, or Meditations on the Six Days of the Creation; Meditations and Devotions on the Life of Christ."

"The subject was treated by this good lady, not in the way of commentary or explication, but rather of recital and admiration, and such a thankful elevation of the heart to God, as must leave all those without excuse, who are not hereby excited to fear, love, honor, obey, and praise Him for His unspeakable goodness from day to day." Here she proceeds step by step, through all the works of Creation, to remind us of the blessings continually showered down upon us. Such is the account given of the work by Dr. Spinckes in his Preface to it; and he adds, "Let but the devout Christian seriously observe how all the other works of the Lord 'praise Him, and magnify Him for ever,' how 'the heavens declare the glory of God, and the firmament shows His handiwork, the earth also, with all the works that are therein;' and how these all constantly obey His commands, and answer the ends of their creation: and he must inevitably blush, and be heartily ashamed to think that mankind, the lord of all, should be the only nngovernable part of all this visible world."

From the works of Creation she proceeded in the latter part of these meditations to the mercies of Redemption, so as to raise the mind of the Christian to the love of our Blessed Lord, by the contemplation of all that he has done for our happiness.

She also reformed the "Devotions in the Ancient way of Offices," which were composed by a member of the Romish Church; she spent great pains in correcting whatever parts of these offices rendered them unfit for the use of members of the Church of England, and then sent them to Dr. Hickes, who after further correction and improvement, published them. After recommending them to the use of members of the English Church, he proceeds thus: "But all this while I have been speaking of the book, I had almost forgot the devout reformer of it, who is one that hath a mighty genius for divinity, and though never bred in scholastic education, yet by conversation with learned clergymen, hath attained to a skill in that sacred science not much inferior to that of the best divines. It is one, who hath already given to the world one book of devotion, which hath been well received in four or five editions, and will leave it another, for which posterity will bless the author's name; one, whose house is a temple, and whose family is a church or religious society, and whose hands are daily lifted up unto heaven, with alms as well as prayers; one who religiously observes all the orders of the Church that concern the people, and wishes that those were better observed which concern the priests; one who more particularly keeps with most exact observance all the fasts and festivals of the Church, and for the great ends for which they are enjoined; in a word, one who is a great example of Christian piety, and a singular ornament to our Communion in this degenerate age; and among the many and most serious good wishes I have for the Church of England, this is, and always shall be one, that all her sons and daughters were such."

In a later edition he adds, that he is no longer obliged to silence "concerning the first reformer of these devotions; of whom the world has now been already by me made acquainted, that it was a very devout gentlewoman of quality, lately deceased, who in her youth had been drawn away from the Church of England to that of Rome: but returned back to her first fold upon a fuller and more accurate review of the controversy betwixt the two Churches; whereof a sufficient account is to be found in a letter of hers to Father Tuberville." This letter was included by Dr. Hickes in a collection which he made upon the subject, and in his Preface to it he made honorable mention of the writer.

The book of devotions contains offices for the days of the week, hours of the day, seasons and festivals of the year, and also for special occasions of prayer, humiliation, or thanksgiving; and as she thus pointed out a course of regular devotion, so "she kept it up not only in herself, but in her family; not only on the Lord's day, but throughout the whole week, setting apart five times every day for religious worship; from which she would not suffer herself to be diverted, by any business that was not very extraordinary. Even in her old age, and the cold winter season, she would be up, and in the closet at her matins, by four of the clock in the morning, from which custom she was for a long time not to be discouraged, either by the effects of her declining age, or by the extremity of the weather. So that she might truly say with the royal Psalmist, 'Mine eyes prevent the night watches, that I may be occupied in Thy words.' Though some time before she died, she was prevailed with to forbear till five or six. She neither indulged herself in diet nor sleep, so much as her years required, but contented herself with less in both these respects, than those about her judged convenient for her. So much was she above gratifying the flesh, and so desirous not to fall short of any mortification she apprehended her religion to have required of her.

"She was a constant observer of not only the feasts, but fasts of the Church likewise, and was much scandalized at the generality of those who profess themselves members of the Church of England, for showing no more regard to such days."

"She well remembered our blessed Saviour's infinite love, not only in dying for us miserable sinners, but moreover, in instituting the Holy Eucharist, in memory of His Body broken, and His Blood poured forth for our redemption, and not only readily embraced all opportunities of attending upon this sacred ordinance, but did it with the greatest solemnity and reverence. And well knowing what especial advantages the devout Christian receives from so near approach to his blessed Saviour, she looked upon it, and longed after it, as a foretaste of that heavenly banquet, whereof she promised herself to be made partaker, when she should be admitted to an immediate enjoyment of Him. It was the delight of her soul to commemorate His love, and bless Him for His goodness, though in the humblest manner, as she could."

"As her prayers, so did her alms likewise ascend up to heaven, to prepare her a place there, that when her prayers here should cease, she might be admitted to sound forth eternal hallelujahs, with the blessed choir of saints and angels. For she was not sparing in these; but as she had a fortune to do it, so she took care to dispense them bountifully, though sometimes with affected secrecy, whilst she lived, and was liberally munificent when she died. It would have grieved one to hear the sad lamentations that were amongst her neighbors at Kington, not long before her death, by reason of her removal from thence to Hereford, where some time after she ended her days, after she had lived to a good old age, being eighty-one years old and upwards. Which time she had improved to the best purposes, in serving God, and doing good in her generation. Nor was her bounty confined to that neighborhood, though most remarkable there; for it extended to the poor and needy in far distant places, where she saw occasion; as appears from several letters of thanks, that were found among her papers after her decease.

"Another good quality observable in her was, that she was of a very grateful temper, insomuch, that when she had any way received an obligation, she was observed to be uneasy till she had expressed her sense of it, by a suitable return, and usually to the advantage of such as had obliged her."

Such is the account of Mrs. Hopton's widowhood given by Dr. Spinckes: her husband, who was one of the judges in Charles the Second and James the Second's reigns, died in 1690, and left her without children, in very plentiful circumstances.

As Mr. Hopton had been a great benefactor to the clergy, and had restored to the Church the large impropriation of Bishop's Frome, in Herefordshire, so was his widow a benefactress to them, ever dutiful to the Church and its orthodox sons, particularly to those of the clergy who were reduced by deprivation to poverty; to whom she left in trust £700.

A friend who knew her thoroughly, described her discourse "upon serious matters as strong, eloquent, and nervous; upon pleasant subjects, witty and facetious; and when it required an edge, was as sharp as a razor. For she knew exactly well what was proper to be said upon any occasion, or to any company. She was a rare manager and economist, and set down every day what she received in, and paid out; and by such care was enabled to be charitable to the poor in the highest degree, and hospitable to her friends in a generous manner." She had a good collection of books; and the margins of most of them filled with her manuscript notes, amongst which were more than twenty volumes, by Romish authors, left by her to Dr. Hickes. She fell sick of a very sharp fever, about the end of June, 1709, which she bore with uncommon courage, patience aad resignation. By her will, dated July, 1708, she commended her soul to Almighty God, and her body to be buried near her husband, in the parish church of Bishop's Frome, Herefordshire, "according to the order of the Church of England: in the Catholic Communion of which Church I die; believing she holds the true Catholic Faith according to the Scriptures, and Apostolical Traditions explaining them: the three Creeds expressing the articles of Faith, and the first four General Councils explaining them."

She died on July 12th, and was buried according to her appointment, and an inscription composed to her memory by Dr. Hickes.

I am ashamed to think that a little business and few cares should indispose and hinder me in my religious exercises, when I read that Frederic, king of Prussia, at a time when all his enemies were upon him, and his affairs seemed absolutely desperate, found leisure to write a kind of philosophical testament in French verse. See Age of Louis XVII. 213.—*Bp. Horne.*

When we study the writings of *Men*, it is well if after much pains and labor, we find some few particles of truth amongst a great deal of error. When we read the *Scriptures*, all we meet with is truth. In the former case, we are like the Africans on the Dust Coast, of whom it is said that they dig pits nigh the water-falls of mountains abounding with gold, and then, with incredible pains and industry, wash off the sand, till they espy at the bottom two or three shining grains of the metal, that pays them only as laborers. In the latter case, we work in a mine sufficient to enrich ourselves, and all about us.—*Bp. Horne.*

Cyrus had taken the wife of Tigranes, and asked him what he would give to save her from servitude? He replied, all that he had in the world, and his own life into the bargain. Cyrus, upon this, very generously restored her, and pardoned what had passed. All were full of his praises upon this occasion, some commending the accomplishments of his mind, others those of his person. Tigranes asked his wife whether she did not greatly admire him? "I never looked at him," said she. "Not look at him!" returned he. "Upon whom then did you look?" "Upon him," replied she, "who offered his own life to redeem me from slavery." This charming example should be copied into our behaviour in the house of God; where we should behold and contemplate the beauties and perfections of that blessed Person alone, who actually did give His life a ransom for all.—See Xenoph. Cyroped. iii. 147.—*Bp. Horne.*

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